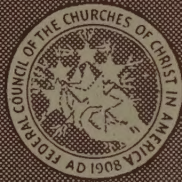


FEDERAL COUNCIL BULLETIN



Vol. 9, No. 5

Sept.-Oct., 1926

The Soul of the Federal Council

By William Adams Brown



**World Peace through
Education**

By Augustus O. Thomas

**The Returning Empha-
sis on the Inner Life**

By S. Parkes Cadman

**Must We Rely on the
Profit Motive?**

By Ernest F. Tittle

**Can School and Church
Cooperate?**

By Hugh S. Magill

**Other Articles of Timely Interest
News of Christian Cooperation**

A JOURNAL OF
RELIGIOUS CO-OPERATION AND
INTER-CHURCH ACTIVITIES

Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Executive Committee, Council of Women for Home Missions	New York, N. Y.	Oct. 5-6
General Conference, Evangelical Church	Williamsport, Pa.	Oct. 7—
Golden Rule Dinner, Near East Relief	New York, N. Y.	Oct. 18
National Congress, Playground and Recreation Association	Atlantic City, N. J.	Oct. 18-22
United Lutheran Church in America	Richmond, Va.	Oct. 19—
General Convention of the Christian Church	Urbana, Ill.	Oct. 20-28
Administrative Committee, Federal Council of Churches	New York, N. Y.	Oct. 22
Annual Meeting, National Council, Y. M. C. A.	Chicago, Ill.	Oct. 26-29
Third Conference on Conferences	Pocono Manor, Pa.	Nov. 3-7
Annual Meeting World Alliance for International Friendship Through the Churches	Pittsburgh, Pa.	Nov. 10-12
International Convention, Disciples of Christ	Memphis, Tenn.	Nov. 11-17
Executive Committee, Federal Council of Churches	Minneapolis, Minn.	Dec. 8-10
Conference on Christian Work Among Spanish Speaking Americans	El Paso, Texas	Dec. 11-16
Annual Meeting, Home Missions Council		Jan. 4-7, 1927
Annual Meeting, Council of Women for Home Missions		Jan. 4-7, 1927
Annual Meeting, Council of Church Boards of Education	Chicago, Ill.	Jan. 10-15, 1927
Annual Meeting, Foreign Missions Conference of North America		Jan. 11-14, 1927

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Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

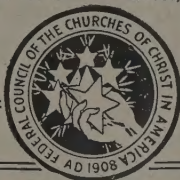
105 East 22nd Street, New York

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Published at 100 Liberty Street, Utica, N. Y.

Subscription Price, Fifty Cents a Year

Entered as second-class matter,
February 19th, 1924, at the Post
Office at Utica, N. Y., under the
Act of March 3, 1879.



Acceptance for mailing at special
rate of postage provided for in
Section 1103, Act of October 3,
1917, Authorized July 3, 1918.

Vol. IX, No. 5

SEPTEMBER-OCTOBER, 1926

EDITORIALS

Prayer for Armistice Day and Every Day

Eternal God, Father of all souls,
Grant unto us such clear vision of the
sin of war

That we may earnestly seek that coop-
eration between nations

Which alone can make war impossible.
As man by his inventions has made the
whole world

Into one neighborhood,
Grant that he may, by his cooperations,
make the whole world

Into one brotherhood.
Help us to break down all race preju-
dice.

Stay the greed of those who profit by
war, and

The ambitions of those who seek an im-
perialistic conquest
Drenched in blood.

Guide all statesmen to seek a just basis
For international action in the inter-
ests of peace.

Arouse in the whole body of people an
adventurous willingness,

As they sacrificed greatly for war,
So, also, for international goodwill,
So to dare bravely, think wisely, decide
resolutely,

As to achieve triumphantly. Amen.

—GRACE DREW ALGER.

A New Emphasis

Any place calls for cooperation where organizations with common aims im-
pinge upon one another. We cannot be
satisfied simply with the cessation of
conflict, the absence of antagonisms, not
even with tolerance, not even with com-
ity. This hour calls for something **posi-
tive**—actual working together. The
place par excellence where cooperation
is most needed and most effectual is the
local community.

Since 1908 the Federal Council of the
Churches has been becoming an instru-
ment through which the churches of the
United States could work and speak to-
gether nationally. It not only expresses
the larger common interests of twenty-
eight denominations, but in many direc-
tions is moving out in the name of these
churches to do great nation-wide tasks
that no one church could do nor all of
them in separate enterprises.

A better thing, however, than to do
great things in the name of the churches
and in their behalf is to help them ac-
tually to do great things together. This
means that the cooperative ideal must
be rooted in the local community. The
present outstanding concern of the Fed-
eral Council is to bring the spirit and
ideals of cooperation powerfully to bear
upon the life and work and outlook of
the **local churches themselves** and aid
them in dealing together with their local
tasks.

The Federal Council does not seek to form local branches of its own organization. Nor does it seek to control or direct the churches in the performance of their own work. It is not concerned to superimpose itself on any community, or to force the creation of any particular type of organization. It comes to the community only in the role of counsellor, inspirer, helper, bringing to it the experience of other communities and then trusting the churches to create and control the type of organization through which their common spirit can most effectively function.

The election of Dr. John M. Moore as a new General Secretary of the Federal Council is a practical manifestation of its new emphasis on local cooperation. This is to be his one responsibility. The Council proposes to give to the churches in the rural and village and city fields alike, and in the state areas, as they undertake to live and work together, a place of major interest and concern in its total program.

What Kind of Liberty Do We Want?

Two recent remarks about personal liberty and prohibition are worth pondering.

Listen to Senator Borah's vigorous utterance of last May:

"The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry."

Deeper still are the comments of Henry W. Farnham, professor of economics at Yale.

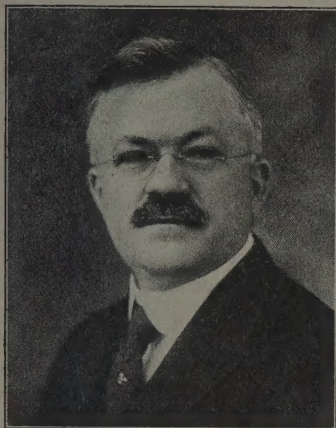
"The most over-worked of all slogans at present is 'liberty.' It is so abstract that, unless qualified, it means nothing. To most of the early Puritans, liberty meant freedom to worship God according to their consciences. To some of their descendants it means freedom to buy a cocktail. In fact, there may be as many different kinds of liberty as there are possible restraints to be negatived.

"Now, many of our legal restraints on liberty are imposed solely because they make other forms of liberty possible. Physical liberty has been promoted by compulsory vaccination laws which have nearly eliminated what was once a scourge of humanity, yet are still criticised by many. Mental liberty has been promoted by compulsory education laws which have forced parents to send their children to school. Economic liberty has been promoted by labor laws which make the wage-receiver more efficient and prevent the stunting of his growth and strength by over-work in childhood or in unsanitary surroundings.

"The test, then, of every law which restricts personal liberty is this: Does it make for liberty in the larger and real sense? To try to discredit a proposed law by resorting to phrases and catchwords is simply to muddy the stream of thought and to give us heat when we need light. It is a mere platitude to condemn a law because it infringes personal liberty. There are few laws which do not. Our Constitution was not adopted to secure absolute liberty. With the felicity of diction which marks this wonderful document it aims to secure "the blessings of liberty." If liberty is to be a blessing and not a curse, it must be a liberty which subserves, not the crude egotism of the individual, but the 'general welfare.'"

To Lay New Emphasis on Local Cooperation

REV. JOHN M. MOORE, D. D., on September first became one of the General Secretaries of the Federal Council of the Churches, giving his full time to developing inter-church cooperation in local communities and in state-wide areas. Dr. Moore is resigning the pastorate of the Marcy Avenue Baptist Church of Brooklyn, N. Y., which he has held for ten years, in order to assume his new responsibilities.



REV. JOHN M. MOORE

The election of Dr. Moore as a General Secretary of the Council for this specific task is a new recognition of its basic importance in the entire cooperative movement. The work done during ten years by the Commission on Councils of Churches, under the chairmanship of Fred B. Smith and the vigorous and prophetic direction of Dr. Roy B. Guild has laid solid foundations. There are today nearly fifty local and state councils of churches which acknowledge Dr. Guild as the man who was without a peer in helping them. Upon his resignation in 1925, the whole question of the future leadership in this work was a most serious one. After long deliberations and extensive conferences with representatives of the local areas, it was decided not to allow local cooperation to be minimized in any way, but to make decisive plans for setting it in the forefront of the Federal Council's concern. The placing of the responsibility for the work directly under the central administration of the Council was the first step. The second is the calling of Dr. Moore as an additional General Secretary.

Dr. Moore brings to his new task three notable qualifications: an outstanding success in local pastorates, first-hand experience in problems of local church cooperation and extensive contacts with national religious agencies, both denominational and interdenominational.

He is President of the Greater New York Federation of Churches and was formerly president and one of the founders of the Brooklyn Federation of Churches. Prior to his coming to Brooklyn, he had held the important pastorates of the Wilksburg, Pa., Baptist Church and the Centennial Church of Chicago. He also served for ten years as Director of Missionary

Education for the Northern Baptist Convention.

Dr. Moore has long been closely in touch with the interdenominational movement, having served for four years as Chairman of the Administrative Committee of the Federal Council of the Churches. He is at present a member of the Federal Council's Administrative Committee, the Board of Managers of the American Baptist Home Mission Society, and of the Home Missions Council.

Intimate association with the work of the Young Men's Christian Association adds a further element in Dr. Moore's preparation for his new work. Before entering the ministry, he was General Secretary of the Y. M. C. A. at Uniontown, Pa. At the summer conferences of both the Y. M. C. A. and the Y. W. C. A. he has been one of the well-known speakers and leaders. One of his many other recent interests has been in "The Outline of Christianity;" he served as a member of the editorial board which has just published the first four volumes of this remarkable series.

CHURCHES AID FLORIDA SUFFERERS

The Administrative Committee of the Federal Council, at its meeting immediately following the disaster, took the following action:

"In view of the extent of the disaster which has fallen upon the communities in the Florida storm area and of the undertaking of the American Red Cross to meet the need, the Administrative Committee of the Federal Council of the Churches of Christ in America urges local churches throughout the country to give their generous assistance in the securing of funds. It is to be hoped that the churches will now, as hitherto, be in the forefront of the effort to provide adequately for the sufferers."

In order to have first-hand information as to conditions, especially as they affect the need for funds for reconstruction of shattered church buildings, Dr. Worth M. Tippy, Secretary of the Federal Council's Commission on the Church and Social Service, left for Florida within a few days after the hurricane. He has also been working in close contact with the relief forces on the field.

The Federal Council's Commission on the Church and Social Service is holding its autumn meeting in Detroit, on Monday, October 11. The date was chosen because the American Federation of Labor will be meeting in Detroit at the same time. On Sunday, October 10, representatives of the labor movement and of the Federal Council's Social Service Commission are to occupy Detroit pulpits.

Unusual Labor Sunday Observance

REPORTS received for September fifth indicate a more general observance of Labor Sunday this year than ever before. There has been an increasing publicity for the Labor Sunday Message issued by the Social Service Commission both in the secular and the religious press, and general attention was given to the theme of the day in pulpits throughout the United States. Particularly marked was a wider adoption of the plan, promoted by the Social Service Commission, of setting up union services in churches, downtown theatres or out-of-doors, with special speakers representing the church and labor.

The Social Service Commission cooperated directly with the Greater New York Federation of Churches, and with the Central Trades and Labor Council of New York City, in organizing what was regarded as one of the most significant services of its kind ever held in New York. Carnegie Hall was engaged for the occasion. The speakers were William Green, President of the American Federation of Labor, and Rev. John A. Ryan, D. D., Director of the Social Action Department of the National Catholic Welfare Conference. Charles Stelzle presided, a most appropriate choice. Twenty-five well-known citizens, Protestant, Catholic, labor officials and generous-minded employers, were secured as sponsors and guarantors. The meeting was widely advertised by posters, newspaper advertisements, and by thousands of admission tickets distributed through the churches. The Central Trades and Labor Council worked for the demonstration through its two hundred and fifty locals.

An exceptional feature of the Carnegie Hall meeting was the publicity given by the daily press, both in New York and nationally through the press associations. The *Times* gave nearly three columns beginning on the front page. The *Herald-Tribune*, *Sun*, *World*, *American*, *Mirror* and *News* had reporters present and gave generous space. The significance of Mr. Green's statements was realized, especially his reference to a growing understanding between the church and labor; and Dr. Ryan's charge that American labor needs greater aggressiveness, got attention.

The New York papers on Labor Day were full of reports of Labor Sunday sermons.

Charles Stelzle's Labor Sunday message at the West End Presbyterian Church was broadcast by one of the large New York stations. At the Cathedral of St. John the Divine, the special Labor Sunday speakers were Dean Robbins, Rev. Charles K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, and Spencer Miller, Jr., Director of the Work-

ers' Education Bureau. The Greater New York Federation of Churches also devoted its afternoon radio service to the subject of the day, Rev. Nathaniel M. Pratt, former associate of Dr. Josiah Strong, speaking on "Industrial Unrest and Its Cure."

Boston staged a unique meeting at "Old South Meeting House" under the auspices of the Boston Federation of Churches. The speakers represented four approaches: the Church, Rev. Wm. M. MacNair; Industrial Management, Herbert O. Stetson; Labor, Frank H. McCarthy of the Massachusetts Federation of Labor; Education, Prof. David D. Vaughan of Boston University.

The Lincoln, Neb., Council of Churches grasped an unusual opportunity by inviting Bishop Irving P. Johnson of Denver to deliver a Labor Sunday address at the State Fair.

Kansas City Council of Churches arranged the most significant observance of the day in the history of the city. Following a conference of representatives from both the Chamber of Commerce and the Central Labor Union with the Social Service Commission of the Federal Council, each of the former bodies unanimously requested the Council of Churches to arrange a special celebration of Labor Sunday. Five regional services in different sections of the city were accordingly set up. At Omaha, Neb., a dozen labor leaders occupied as many pulpits of city churches by arrangement of The Omaha Council of Churches.

At Richmond, Ind., where a Conference of Students in Industry opened its session on Labor Sunday, three of the conference leaders, Cornell Hewson, of the Columbia Conserve Company; Rev. Walter Ludwig, University Pastor at Ohio University; and James Myers, Industrial Secretary of the Social Service Commission, occupied local pulpits Sunday morning and delivered Labor Sunday addresses.

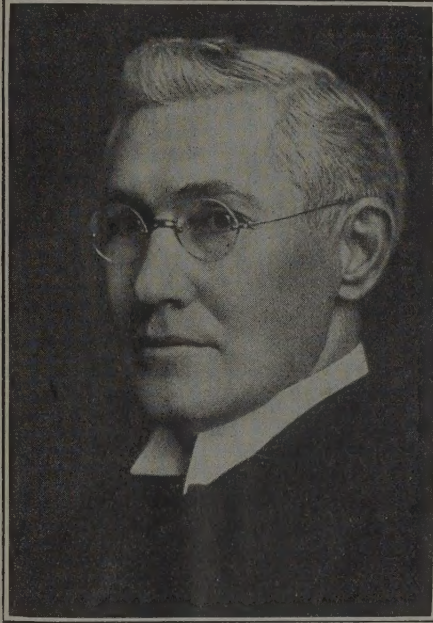
RELIGIOUS PRESS CENTENNIAL

A notable event in the life of the religious press was the centennial anniversary of the *Christian Advocate* of New York, which was observed by a luncheon at the Hotel Roosevelt, New York, on September 9. Dr. James R. Joy, the Editor, reviewed the experience of the century and Dr. David G. Downey, the Book Editor of the Methodist Book Concern, gave a forecast of the "second century." Bishop Joseph F. Berry brought the greetings of the House of Bishops, Dr. John H. Finley of the *New York Times* represented the daily press, and Rev. Paul S. Leinbach, as Chairman of the Editorial Council of the Religious Press, spoke for the journals of the other churches.

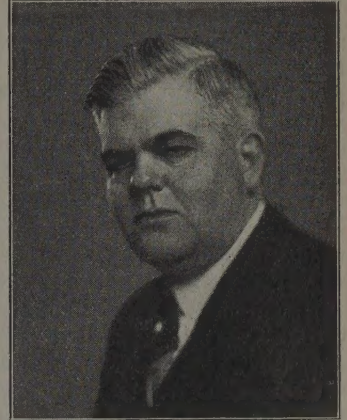
Federal Council To Meet in Minneapolis



MISS LUCY GARDNER



BISHOP JOHN M. MOORE



—Courtesy Harris & Ewing
HON. THEODORE CHRISTIANSON

THE announcement of the Annual Meeting of the Executive Committee of the Federal Council of the Churches, to be held in Minneapolis, December 8-10, calls attention to the fact that this is the first time in the history of the Council that it has held a meeting in the Northwest. As a result of an exceedingly cordial invitation presented by the Minneapolis Council of Churches a year ago, and the feeling that a meeting in Minneapolis would afford an opportunity for a fuller interpretation of the ideals and aims of the Federal Council in a region where they are not so widely known, it was decided to assemble there this year.

Bishop John M. Moore, of Dallas, Texas, is chairman of the Executive Committee.

One of the interesting personalities who will attract attention at the meeting is a British woman distinguished in interdenominational circles in Europe, Miss Lucy Gardner. Miss Gardner was the organizing genius of the British Conference on Christian Politics, Economics and Citizenship, popularly known as COPEC, which made such a deep impression upon the religious thinking of Great Britain. She is also the honorary secretary of the British Section of the Universal Christian Conference on Life and Work, and is the only woman member of the British Committee of the World Conference on Faith and Order.

Miss Gardner comes from an old Quaker family and is herself a member of the Society of Friends. As a result of her early work as a district nurse in the slums of London, she consecrated her life to helping forward the establishing of a more Christian social order. It is expected that her address at Minneapolis will discuss particularly the way in which the

Churches of Great Britain are dealing with their social and international problems.

The governor of Minnesota, Hon. Theodore Christianson, is expected to speak at a dinner under the auspices of the

Minneapolis Council of Churches on the evening of December 8.

The agenda for the day sessions will center entirely around major questions of policy now confronting the Federal Council. The Annual Meeting of the Executive Committee is the occasion for formulating the general policies which the Council will carry forward during the coming year.

THE CHURCH AND THE PEOPLE'S LEISURE

Ministers are invited by the Playground and Recreation Association of America to have a part in a national symposium on the right use of leisure by speaking on some phase of the theme on Sunday, October 24.

That recreation is a fitting theme for discussion needs no argument. In 1923 the Federal Council of the Churches recommended consideration of the subject by the Churches. The Methodists have issued a number of handbooks and other publications on how to promote recreation in connection with the Church and the Church's responsibility for aiding in community recreation. The Reformed Church, in 1924, published a report of a special commission on the subject of recreation and recommended that churches take steps to promote wholesome play.

The Playground and Recreation Association of America will be very glad to send literature on the subject on request. The address is 315 Fourth Avenue, New York City.

Make Armistice Day Mean Something!

ONCE more our hearts are stirred as Armistice Day comes around. Once more we honor the millions who made the supreme sacrifice in behalf of their native lands. They hoped that that war would end war. But the great ideal which called forth their devotion is not yet achieved. Preparations for war and actual war still curse the world.

World peace will never come from mere pious sentiments, however earnest, nor from ringing resolutions denouncing war; least of all from merely negative attitudes toward war.

It can only come through the *will* to peace, through actual helpful deeds and friendly policies, through sincere efforts each to see the other's problems, through constructive programs for peace, and through supporting those agencies that are essential to the settlement of disputes by reason, law and conciliation, without threat of war.

No more fittingly can we honor our dead, no more appropriately use this Armistice Day and

this Armistice Week than by thinking again on these deep and urgent problems of world welfare.

As in previous years, the Federal Council's Commission on International Justice and Goodwill is issuing an important pamphlet for Armistice Week. It presents a concrete church program of education in a national policy of goodwill, judicial settlement of all disputes, arbitration, disarmament and the outlawry of war. Suggestive quotations and stimulating questions make the pamphlet usable in study classes and for prayer-meeting and forum discussion. Single copies cost ten cents.

A special service of worship, entitled "Facing the East," designed as a memorial service for use on Armistice Sunday, has been prepared by Rev. Frank D. Adams of Detroit. It has stood the test of experience in his own church. It can be had from the Federal Council of the Churches for ten cents.

S. L. G.

Viewing the World through Christian Eyes

A WEEK full of trenchant thought and inspiring vision on world problems was deeply appreciated, at the end of August, by large audiences during the Institute on International Relations from the Christian Point of View, held at Chautauqua, N. Y., under the auspices of the Federal Council's Commission on International Justice and Goodwill.

Mrs. Henry W. Peabody led off with "World Friendship among Children", a topic near to her heart. As Chairman of the Committee of this name recently instituted by the Federal Council of the Churches, she interpreted the deeper meaning of the proposal to send Doll Messengers of Friendship to Japan, a proposal that was received with enthusiasm by representative leaders from all parts of the country. Beside Mrs. Peabody, two women occupied the platform of the Amphitheater, Mrs. Jeannette W. Emrich, of the Federal Council's secretariat, whose address on "Islam at the Crossroads" received high commendation, and Mrs. Nancy Schoomaker, who spoke on "Women and World Peace."

Dr. Augustus O. Thomas, Commissioner of Education for the State of Maine and President of the World Federation of Education Associations, dealt with the place of education in the world peace program. Dr. Ralph E. Diefendorfer presented a remarkably lucid description of the religious situation in Mexico.

The speaker from abroad was Edward Shillito, the distinguished British clergyman and writer, who gave two thoughtful and in-

forming addresses on "The British Empire and World Peace."

"The Japanese Problem from the Hawaiian Point of View" by Rev. Albert W. Palmer, formerly of Union Church, Honolulu, and now of Oak Park, Illinois, was fresh and illuminating, while his address on "Creating a Friendly World" set forth with remarkable clearness the inner forces and factors essential to world peace. Rev. Walter W. Van Kirk discussed "New Factors in Disarmament."

Two addresses dealt with specific overseas questions, that by Rev. Charles S. Macfarland, presenting the "Problem of Religious Minorities in Europe," and that of C. C. Batchelder, discussing the question, "Should the United States Grant Immediate Independence to the Philippines?" Mr. Batchelder, for two years Secretary for the Interior under Governor Harrison, has come to the conclusion that a "dominion" form of government is the true solution of that problem, since it unites complete local autonomy with international security.

New features of the Institute this year were the three "forum discussion" periods each day under the leadership respectively of Dr. Gulick and Mrs. Emrich, for the older folk, and Mr. Van Kirk for the young people. The attendance at these forums was surprisingly large.

Besides the series of addresses described above, the Women's Foreign Missionary Institute was in session during the week with such inspiring leaders as Mrs. Helen Barrett Montgomery and Mrs. E. C. Cronk.

Church Women Explore Interracial Paths

THE Interracial Conference of Church Women, held at Eagles Mere, Pa., on September 21 and 22, was noteworthy because of its bringing together both white and colored leaders to study the possibilities of larger cooperation. The conference had further significance because of its nation-wide scope, both the South and the North being well represented on the program and among the delegates.

The gathering was held under the auspices of the Commission on the Church and Race Relations of the Federal Council of the Churches, the Council of Women for Home Missions and the National Board of the Young Women's Christian Association. This was the first time that the Federal Council, representing the interdenominational life of the churches as a whole, and the two women's organization had united in a joint enterprise of this character.

The object of the conference, as defined by Mrs. Richard W. Westbrook, of Brooklyn, N. Y., the Chairman, was as follows:

"(1) To enlarge the scope of interracial thinking and to enlist the women of the churches more actively in plans and programs for improving the relations between the white and colored groups in America; (2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions;

(3) To exchange concrete experiences from groups of women that have already attempted to carry out interracial programs; (4) To study the past experience of organizations that have done such work, to learn both from the successes and failures of such efforts how best to proceed in the future; (5) To understand better the present trend of feeling and opinion in race relations that the Churches may more effectively work for interracial goodwill and cooperation."

Delegates from church groups of many denominations and organizations were in attendance, and topics bearing on interracial conditions and their interest for women's groups active in local communities were discussed in open forum.

Miss Mary Anderson, Director of the Women's Bureau of the United States Department of Labor, Washington, D. C., was chairman of the committee dealing with conditions of white and colored women in industry, and one of the principal speakers. Mrs. John M. Hanna, of Dallas, Texas, Chairman of the National Convention of the Y. W. C. A., led the discussion on "How Can Organizations of Church Women Be Used for Local Interracial Work?" Among those who took part in this discussion was Mrs. John Ferguson, of New York, President of the Council of Women for Home Missions. Mrs. Charlotte Hawkins Brown, principal of Palmer In-



SOME OF THE DELEGATES TO THE INTERRACIAL CONFERENCE OF CHURCH WOMEN, AT EAGLES MERE, PA.

stitute, Sedalia, N. C., was the presiding officer at this session. Dr. Sara Brown, a physician of Washington, D. C., led the open-forum discussion in the field of social hygiene. The discussion on employment was led by Miss Mary Anderson, Director of the Women's Bureau, U. S. Department of Labor; Miss Mabel Bickford, Social Worker of St. Philip's Church, New York; Miss Annetta Dieckmann of the Industrial Department of the Y. W. C. A., and Mrs. L. W. Kyles of the A. M. E. Zion Church, Winston-Salem, N. C. The topic on Housing Segregation was led by Miss Madge Headley, Staff Member, Studies of Negro Contacts in Cities, conducted by Dr. T. J. Woofter of Atlanta, Ga. Among other speakers were: Mrs. May Leonard Woodruff, Ocean Grove, N. J., Corresponding Secretary of the Women's Home Missionary Society of the Methodist Episcopal Church; Mrs. F. W. Wilcox, of New York, Executive Secretary of the Congregational Woman's Home Missionary Federation, and Miss Eva Bowles, of the National Board of the Y. W. C. A.

The importance of the Conference was shown not only by the topics on the program, but par-

ticularly by the informal contacts of delegates and the spirit which prevailed throughout the sessions. There were many informal group conferences between the hours of the regular sessions. At the opening session some of the leading northern and southern white and colored women expressed an emotional and moral attitude toward the whole problem which created a spirit of goodwill that ran throughout the conference. It removed the tension between northern and southern women and made certain that the spirit and impulse of the women at the conference was based upon a liberal, democratic and Christian sentiment. A number of the women have since written letters giving this as one of their outstanding impressions.

The findings of the Conference are to be submitted to a Continuation Committee for approval and issuance to the press. This Continuation Committee has been approved by the Commission on the Church and Race Relations and authorized to proceed with promotional plans for following up the decision of the conference and to reorganize the women's Committee in personnel and leadership.

CARICATURING MARRIAGE

"The Executive Committee of the Minneapolis Council of Churches has had its attention directed to the facts that in Minneapolis and in various other parts of the nation there is growing up a custom of promoting a public marriage ceremony in connection with festivals, carnivals, and various kinds of shows. The obvious purpose of these events is to draw a crowd and increase attendance at amusement and entertainment projects.

"The growing disregard for the sacredness of the marriage relationship, the cynicism of many for the permanency of the bond, and the appalling increase of broken homes, which is one of the greatest causes of juvenile delinquency, leads the Executive Committee of the Minneapolis Council of Churches to enter a strong and vigorous protest against this custom. We are convinced that there is need everywhere for a renewed emphasis upon the sacredness and permanency of the marriage relationship, and that all people should frown upon the use of such a sacred ceremony as a publicity event.

"We urge ministers everywhere to refuse to lend themselves to this scheme, and to do everything possible to prevent the holding of such public ceremonies, or the use of any other sacred and religious observances as a publicity stunt.

"The Executive Committee instructs its President and Executive Secretary to bring this matter to the attention of the Federal Council of the Churches of Christ in America, the local city and state councils of churches, and the press of the nation, and request their cooperation in combatting these objectionable customs."

MAKING THE SUMMER COUNT

During the months of July and August, when many churches are closed partly or entirely, and many ministers are out of the city, the Brooklyn (N. Y.) Federation staff of more than a dozen workers was carrying on the following activities:

1. Holding street meetings each day, noon, afternoon and evening.
2. Furnishing supply ministers for all emergency calls.
3. Conducting regular services in the jails and station houses.
4. Distributing thousands of copies of the Scriptures.
5. Conducting Bible classes in the Juvenile Shelter.
6. Ministering to the Protestant homes whose children are brought into the Children's Court.
7. Furnishing daily chaplain service in the larger city hospitals.
8. Holding special afternoon meetings for children in the crowded sections of the borough.
9. Furnishing information to the public and to the press of all Protestant activities throughout the summer.
10. Acting as an investigation bureau of both individuals and groups of individuals who endeavor to prey upon the churches.
11. Cooperating with the social agencies of the borough to see to it that all needy and worthy Protestant families are ministered to during the absence of pastors.
12. Furnishing singers and special musicians, when necessary, to any church in any part of the city.

Moving Ahead on the Trail to Peace

Part of "A Church Program" adopted by the Federal Council's Administrative Committee as an Armistice Day message and as a basis for study by the Churches

THE nature of war has, during recent decades, undergone a revolutionary change, a change as revolutionary as that which occurred when gunpowder displaced bows and arrows. Future wars, should there be wars, will be fought by applied science, and particularly by chemical science. Laboratory will be pitted against laboratory, inventive genius against inventive genius. Yet we cannot and should not attempt to restrict or control the development of science, for the future well-being of the entire human race is bound up with this development. Chemical processes, however, can be transformed over night from those of invaluable production to those of wholesale destruction.

The only hope of the world, therefore, for avoiding inconceivable disaster, both moral and economic, in case of war, and even ruinous costs in preparation for war, depends upon the development of a new international spirit, the will to peace and the universal adoption of some other method than war or threat of war for the settlement of international disputes.

The policy here presented to the churches provides for security, justice and peace through the universal use of judicial and arbitral procedures in the settlement of disputes, and the ultimate reduction of the military and naval forces of each land to its needs for the maintenance of law and order. The principal features of this policy may be summed up for consideration in the following paragraphs:

1. In harmony with its historic ideals and policies, the United States should seek the peaceful settlement of every dispute in which it may become involved and, as a means to this end, should not only enter into treaties of complete arbitration with as many other nations as will join in such action, but should also endeavor to secure a general treaty of arbitration between itself and as many other nations as may be willing to become parties to it.

2. The United States should utilize the Permanent Court of International Justice in every dispute capable of judicial settlement.

3. The United States should cooperate in providing other appropriate methods, such as tribunals of arbitration, commissions of inquiry and boards of conciliation, for the peaceful settlement of all international disputes which are not considered suitable for settlement in a court of law.

4. The United States, in conjunction with other civilized nations, should regard as the

aggressor any government which, refusing to submit its dispute to some suitable international procedure for peaceful settlement, or refusing to accept the decision or recommendation that results from such procedure, resorts to war.

5. The United States, in case of war between nations which have accepted tests of aggression as applying between themselves, should, with other nations, so interpret its neutral rights of private trade in munitions of war as not to become the accomplice of an aggressor nation, self-confessed by the violation of its own covenants.

6. The United States should join with the other nations in declaring aggressive war a crime under the law of nations.

7. The United States should continue cooperation with other nations in planning for such reduction of armaments as will ultimately and as rapidly as possible limit the military and naval forces of all nations to the needs for the maintenance of law and order.

8. The United States should cooperate with other nations and with the machinery set up by them to secure a better economic organization of the world and thereby lessen the causes of international friction.

INTERNATIONAL JUNIOR RED CROSS

The extent and character of the international activities of the Junior Red Cross come as a distinct surprise to those who are not familiar with them.

Its active membership includes some 9,000,000 boys and girls in the schools of more than forty nations. Twenty-five of these national organizations have their magazines in nearly as many different languages. Through these magazines and their connections a year-round exchange of correspondence and gifts is going on.

The calendar of the American Junior Red Cross hangs on the wall of every enrolled school room, and this, with the annual poster, breathes the spirit of goodwill. Scenes of child life all over the world are profusely illustrated by the well-known Junior Red Cross artist, Anna Milo Upjohn. Through the Junior Red Cross of America and Japan, which has nearly a million members, a lively exchange of letters and gifts (including dolls) is going on constantly.

This fall the American Junior Red Cross branches are preparing 100,000 Christmas boxes to be sent to schools in all parts of the world.

Remembering the Reformation

FOR many years a number of the denominations in America have been celebrating the last Sunday in October as Reformation Day and have been using it as an occasion for recalling their indebtedness to the Reformation and for evaluating the significance of that great movement.

In view of the continuing distress of the Churches of Europe, the Administrative Committee of the Federal Council of the Churches has recommended that Reformation Day, October 31, be widely observed this year and that the occasion be used for the purpose of securing financial aid for the relief of the Churches in Europe.

Although economic conditions in Europe generally have considerably improved, there are still many places where the situation is very acute and throughout the Continent the financial distress of benevolent and educational institutions has been very little alleviated. Practically all hospitals, orphanages, schools and seminaries have had their endowment funds swept away and have been deprived of their regular sources of income. As a result, practically nothing has been done in the way of securing equipment or keeping the buildings in a proper state of repair and in many cases the institutions have had to curtail their work, in the face of a greater need than has ever existed before.

In certain countries the situation is particularly acute at present. The collapse of the franc has brought real distress to the French pastors and other Christian workers whose salary is approximately 6,000 francs a year, which, with the present rate of exchange, amounts to about \$160. This condition naturally affects all of the enterprises of the Church, including the splendid foreign missionary work which is being carried on in Africa. Pending the stabilization of the franc, special emergency aid should be rendered to these Churches.

Among the Ukrainians in Poland, a great religious movement has been going on which has been so far largely directed by Ukrainians who have returned from America. There is a great need for funds for the support of the missionaries now at work, all of whom are overwhelmed by the demands made upon them, and for Bibles and religious literature for distribution to these people who are simply clamoring for them.

Czecho-Slovakia is another country where the Church is really embarrassed by the multitude of people who are seeking active participation in its work. There are, throughout the country, scores of congregations which are newly formed and which have no church building. They are now meeting in schoolhouses, moving picture halls and, in good weather, out-of-doors. Very

often they have no musical instruments and very little literature to distribute to these people. Religion is one of the absorbing topics of conversation in Czecho-Slovakia today, and modest sums contributed by America would do much to put this movement on a sound basis.

The relief work in Europe in behalf of the churches is being conducted through the Central Bureau for Relief of the Evangelical Churches of Europe, with headquarters at Zurich. It has an office in this country at 287 Fourth Avenue, New York, with Rev. Kenneth D. Miller as American Representative. An effort is being made to raise in this country \$250,000 annually for the next five years, which, in addition to the funds contributed by Switzerland, the Scandinavian countries, Great Britain and Holland, will go far toward meeting the most acute needs.

A special pamphlet entitled "Our Debt to the Reformation" has been prepared to assist pastors and Sunday school superintendents in arranging services. It can be had from the Federal Council.

INTERNATIONAL MISSIONARY COUNCIL

A meeting of the International Missionary Council is to be held in Jerusalem, March 19-April 1, 1928. This decision was reached at the session of the Committee of the International Missionary Council, held at Rattvik, Sweden, at the end of last July. Special interest attaches to the fact that the great meeting of 1928 is to be held on the Eastern Continent. Because of the growing strength of the churches in Asia and Africa, and the nature of the problems to be faced in such a Council meeting, the place of the gathering was felt to be of high importance. The desirability of having the Council meeting somewhere in Asia was heartily acknowledged by the Committee. It was felt that the time had come when representatives of the rising churches of the Orient and those of the sending churches of the West must come face to face and in fair and free discussion face their common problems. Jerusalem was the logical place—where three continents converge, the common home of all the Christian groups of the world, and on that continent where the problems of the younger churches are most acute.

Dr. John R. Mott, the Chairman of the Council and of its Committee, has lately returned from an extended tour around the Pacific, including visits to Japan, Korea, China, the Philippines, Malaysia, the Dutch East Indies, Australia and New Zealand. While in Europe, Dr. Mott was also the chairman of the Nineteenth World's Conference of the Y. M. C. A., held at Helsingfors, Finland, the first week in August.

The Returning Emphasis on the Inner Life

By S. PARKES CADMAN

IT is not to be regretted that in England the Free Churchmen have changed their outlook about regeneration through politics. It will do the churches no harm, either in Great Britain or America, to have their faith in legislation somewhat chastened. We are being taught in this republic that blind dependence upon even the most excellent laws gets us nowhere and that the church must steadily maintain her aggressive evangelisation and training of children and adults in the Christian religion if they are to become law abiding citizens. Millions of men and women in Great Britain today are asking themselves how they can get things done which imperatively need doing, with the combination of emotional fervor and practical sense. One can foresee an oncoming movement which shall uplift the life of Great Britain. Once such a movement has begun, based upon prayer, renewed study of the Bible and under the direction of the spirit of God, I predict that it will mean a renewal of life and power for all the churches of that country.

Nor is there any reason to doubt that it will spread to our shores, exactly as the Moody and Sankey revival, beginning in the United States, blazed a way of holiness around the world. Speaking as the President of the Federal Council, I covet the glorious honor of seeing this revival in the United States of America, but let it arise where it may, so that God Himself originates it, it will be in the first instance a re-

newal of personal devotion, personal consciousness of the indwelling of Christ, and personal hope and joy derived from His presence in the heart. At a time when, to quote the Bishop of Winchester, "Supernatural religion is widely questioned, when Christian ethics are flouted, and when the supreme issue is whether Christianity can sufficiently influence the behavior of society as to insure the survival of civilization," should not all who love the honor of God and the Kingdom of His Son lay aside theological and other differences and unite to proclaim the saving Gospel of that Kingdom?

But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith; there must be no dealing with iniquity; no compromise with wrong; no economy of truth; no flattering of error. Hence those who align themselves for this crusade must be prepared to take risks. They will have to combat the indifference which paralyses countless churches and makes them subservient to the dictates of worldly-minded multitudes. They will have to refuse to lower Christ's claims upon the whole life of mankind by a single iota. They must first deal with the individual if they would bring about that social reconstruction in justice, peace, and security for which the nations are asking today. It may well be that the decline of interest in politics is the forerunner of a fresh hold upon the everlasting verities which are changeless in the midst of constant change.

Caring for the Funds



WALTER J. PFIZENMAYER

THE administration of the Treasurer's Office of the Federal Council was reinforced, on July first, by the coming of Mr. Walter J. Pfizenmayer, a Lutheran layman, to serve as Assistant to the Treasurer. He has been in the banking business fourteen years, being advanced from messenger boy to Au-

being appointed Assistant Secretary. His accounting experience was with Haskins & Sells. During the war he served thirteen months with the 437th Engineers. Mr. Pfizenmayer is a graduate of the New York University School of Commerce, Accounts and Finance. His practical experience qualifies him to render a distinctive service in the important responsibility of handling the Council's funds.

Since Mr. Pfizenmayer's coming to the Council, a new system of warrant-vouchers for all expenditures has been put into force, and a more comprehensive program of accounting has been installed.

Mr. Pfizenmayer has the benefit of the invaluable counsel of Mr. Alfred R. Kimball, now the Honorary Treasurer of the Council, and of Mr. Frank H. Mann, the Treasurer, both of whom continue the voluntary service which has been of matchless value in the past.

ditor of the Columbia Trust Company, and then, upon its consolidation with the Irving Bank,

The Inner Meaning of the "Doll Project"

By LUCY W. PEABODY

IT WAS a matter of keen regret to many of our leading statesmen, including our President and former Secretary of States Hughes, that the Senate should have treated with such scant courtesy the request of the Japanese Government in the matter of immigration. It was not merely that the request was refused, but that it was done in so discourteous a way that it could not fail to hurt and grieve this neighbor nation, Japan.

Our missionaries in Japan have felt deeply the loss of influence of our own country and the reflection on the Christian principles which they are teaching. We believe this action did not express the sentiment of the people in general in the United States. Those especially who have been permitted to visit Japan and who have met her broad-minded statesmen and scholars, who have known her rare types of Christian men and women, and who have watched her rapid progress in world affairs and in education, have regretted this official action.

What could we do to remove that impression, we who are not Senators in charge of foreign affairs? It was impossible to do anything officially, but it was given to Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches, to find the way, through the children, to tell Japan that we are truly her friend, and so the plan was suggested that American children should send to the children of Japan a great gift of dolls in honor of the beautiful festival of dolls which takes place each year in the homes of the Japanese.

Hina Matsuri, or Doll Festival, falls on March 3. Then the ceremonial dolls are brought out, some of them very, very old, preserved with the greatest care. This year American children are to send to Japan a shipload of American dolls, each one carrying a message of friendship and the name and address of the giver. The effect of such a program in releasing the spirit of goodwill and understanding who can measure? It should go far to inculcate in the children of both nations the attitudes essential to real peace.

Mothers and grandmothers, school teachers and Sunday school teachers, junior leaders, aunts and even uncles and fathers and grandfathers are included, for while the girls and their mothers and grandmothers may dress the dolls, it is perfectly in order for the men of the family to furnish the passage money and the passport making travel arrangements for them. To meet the expense of express and travel and the work of sending, each doll's ticket will cost ninety-nine cents and the passport one cent.

DIMINUTIVE AMBASSADORS OF PEACE

"To the hard-boiled international cynic, the sending of dolls to Japan, a movement being furthered by the Federal Council of Churches of Christ in America, must seem like a silly undertaking. To the thoughtful advocate of peace and understanding, it is a project of vast significance. It all depends upon whether one has what William James was pleased to call the 'tough-minded' or the 'tender-minded' point of view.

"*'Hina Matsuri,'* the Festival of Dolls, is an event of much importance in the life of Japan. It is a gala occasion on which the grandmothers, mothers and girls unite in a tribute to the mute but adored objects of feminine love. It is a time when the 'mother instinct' assumes national proportions, a time when the poetic insight of the Orient is focused upon childhood's objects of devotion.

"In the light of these facts, consider the effect which will be produced by the American gift of 100,000 dolls. These Occidental dolls will be different, of course. They will not have the slanting eyebrows; they will not have the silken kimonos. They will be strictly Yankee dolls; and, distributed throughout the Japanese nation, they will convey a silent, but tremendously effective, message of goodwill.

"Who will gainsay the potential influence of these diminutive ambassadors of peace? League of Nations, Locarno conferences and Geneva pacts are nothing but futile gestures when they lack the simple essence of friendliness. What the world needs is less supergovernment and more sympathetic understanding. And this is precisely the reason why the Federal Council of Churches deserves support in its doll campaign."—*Trenton (N. J.) Gazette.*

WOMEN WORKERS IN THE ORIENT

Resolution unanimously adopted by the Tenth Biennial Convention, National Women's Trade Union League of America, meeting in Kansas City, Mo., June 28-July 3, 1926:

WHEREAS, Repeated and authentic reports from China show the tragic conditions under which women and children are working in the new industrialized Orient, the factory system of one hundred years ago in the West unfortunately being reproduced with a working day of from twelve to nineteen hours and a seven-day week, and

WHEREAS, Especially are little children used for picking cocoons out of steaming vats, scalding their hands while all the time they stand on their feet, often working night shifts, and

WHEREAS, We recognize that these conditions often obtain in factories under foreign managements financed by American and European capital, thus being a blot upon our civilization, be it

RESOLVED, That we recommend and urge interested groups of women both Oriental and Occidental, and those in the extraterritorial divisions, to aid these helpless women and children through trade union organization, legislation and the creation of public opinion, such cooperation to go along lines similar to that of the Women's Trade Union League of America, and be it further

RESOLVED, That a copy of this resolution be sent to the Federal Council of Churches and the National Christian Council of China.

New Leaders in Negro Education

By REV. H. H. PROCTOR

Pastor Nazarene Congregational Church, Brooklyn, N. Y.

THERE has been much discussion of late as to what should be the racial identity of the leadership in education for Negroes. This has been particularly acute when it is considered that the faculties in Negro colleges are made up of educators of both races. It was contended that we had not yet arrived at the point at which a white



PRESIDENT MORDECAI JOHNSON
OF HOWARD UNIVERSITY

professor would work under a colored president. Whereupon a white leader in authority rejoined that a white man unwilling to work under a Negro was unfit to work with him or over him.

Fortunately, we are to have an ocular demonstration of these two types of leadership. Recently two of our educational institutions have chosen new presidents, one white, the other colored. Fisk University has chosen as its leader Thomas Jones, and Howard University, Mordecai Johnson, the latter colored, the former white.

I happen to know both these young men personally. I have been closely in touch with Dr.



PRESIDENT THOMAS E. JONES,
OF FISK UNIVERSITY

was a brilliant debater, a fine athlete, and an ambitious youth. He is an ideal type of the new Negro, and worthily inherits the mantle of the white leaders who have led Howard University. The Howard people are jubilant over his ascendancy, and a new era in the educational policy of the race is anticipated.

The educational world will watch with interest these two institutions, and see what happens. It may be many of our pet theories will be exploded. Can a white man longer lead a colored institution? Can a colored leader lead a bi-racial faculty? These are the two questions awaiting demonstration. I have faith.

Jones since his election to the presidency of Fisk, and feel that as in Cravath we had the leadership of the old Negro spirit by the old missionary spirit, so we have in Jones the leadership of the new Negro spirit by the new social service spirit. I knew Dr. Johnson as a student at Moorehouse College in Atlanta, where he

World Peace through Education

By AUGUSTUS O. THOMAS

Commissioner of Education for Maine, President of the World Federation of Education Associations

WE are at present crossing the divide between two great vitally different dispensations. In all history thus far the nations have looked to military equipment as a means of preparedness against invasion, the theory being that the nation which could produce the greatest and most efficient equipment would be the securest and might, if it was so desired, subjugate many smaller nations. This, in the past, forced the idea of the balance of power, triple alliances, the entente and other forms of national security.

Today we have come to the conclusion that the greatest preparedness is in the hearts of mankind. Goodwill, friendship and justice may be taught so that treaties may become more than

mere scraps of paper and expensive military equipment which exhausts the nations may find a substitute in courts of arbitration. To this end the world is centering its interest upon the training of the rising generation.

It is a more difficult task to train a generation to live peaceably with its neighbors than to prepare it for war. The professional militarist whose fortune is war holds war essential to manly courage and national solidarity, but war is the expression of hate. A patriotism built upon hate is a false emotion, while patriotism built upon love of country becomes the ideal.

No one can in the present international conditions and attitudes object to a regular army sufficient to maintain law and order in time

of peace and to form a suitable skeleton to whatever citizens' army an emergency may demand. But the people have a right to complain when they are kept poor by heavy taxation in order to support competitive armaments and high military spirit.

There is no call for compulsory military training in high schools. Only a small percentage of the youth of our country even yet are found in high schools. If it is made compulsory for them, it should be for all. Our defense can be built up through a small regular army, the national guard and reserve officers.

Our children should be taught the virtues of the children of other lands. A man once said to Theodore Roosevelt, "I am about to enter a partnership with Mr. B. Is he dependable?" "Dependable?" echoed the Colonel, "he is a Hollander." Our schools, through the pageant, moving picture, a study of music and the contributions made by all countries to civilization, can be brought to understand the child life of all lands, their interests, home life, school life, recreations, devotions and aspirations. The children of the world will then be friends, and friends cannot very well fight each other.

Must We Rely on the Profit Motive?

BY REV. ERNEST F. TITTLE

First Methodist Episcopal Church, Evanston, Ill.

NOT long ago, an American "captain of industry" remarked, "Say what you will, it is the profit motive that makes the wheels of the world go round." Please distinguish at this point between the profit motive and profit. A reasonable profit is, in my judgment, entirely legitimate. Without it no industry could expand—could it even keep alive? But the profit motive, going into business for the sake of profit—is that legitimate? This "captain of industry" implies that it is. Well, it would, I think, be an interesting exercise to consider his statement in the light of certain chapters in American history. Consider it first in relation to the coming of the Pilgrims; say what you will, it was the profit motive that brought the "Mayflower" to these shores. Consider it next in relation to the Declaration of Independence: say what you will, it was the profit motive that caused Josiah Quincy to exclaim, "Blandishments will not fascinate us, nor will threats of halters intimidate us; for, under God, we are determined that wheresoever, whensoever, howsoever we shall be called on to make our exit, we will die free men." Consider it likewise in relation to that epic movement which liberated four millions of Negro slaves: say what you will, it was the profit motive which led William Lloyd Garrison to write, "I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." How vast and vital a part the profit motive has played in those particular episodes in American history on which "100 percent Americans" love to dwell!

It would, I think, be an equally interesting exercise to recall, in the light of this statement, the names of the world's greatest poets, and musicians, and artists, and inventors, and teachers. Say what you will, it was the profit motive that led John Milton to write "Paradise Lost." He received, to be sure, only ten pounds for

it; but the poor beggar was glad enough to get even that much for it, no doubt. Say what you will, it was the profit motive that caused Schubert to compose his priceless songs and sell them for ten pence apiece. And Charles P. Steinmetz, who left a fortune of twenty-five thousand dollars, was moved only by the profit motive!

Must we rely on the profit motive? Ask Benedict Spinoza, "grinding lenses and refusing largesses" in order that he may be free to devote himself to the pursuit of truth. Ask Thomas Carlyle, eking out a precarious existence on a bleak Scottish moor in order that he may be free to talk to his generation like a great Hebrew prophet. Ask Ralph Waldo Emerson, living on an income of about a thousand dollars a year in order that he may be free to write essays which have led President Eliot to list him among the ten greatest men of the last two hundred years. Ask David Livingstone, honored by every great scientific society in Europe, but returning to the poverty and loneliness of Central Africa. Ask Albert Schweitzer, the brilliant author of important theological treatises and the greatest living expounder and interpreter of Bach, who, with all the comfort and culture of Europe bidding him stay, is returning to Africa to resume his practice as a medical missionary. Ask Mahatma Ghandi, who surrendered, in South Africa, an income of twenty-five thousand dollars a year in order that he might be free to devote himself to the political and spiritual enfranchisement of his people, and who today is living the simplest imaginable life in order that he may continue to be untrammelled. Most of all, ask Jesus Christ. Ask any man who has turned his back upon the glittering rewards of materialistic success and chosen the plain life involved in the teaching profession, the prophet's calling, or the missionary enterprise.

The British Churches and World Peace

By REV. EDWARD SHILLITO

Pastor, Congregational Church, Buckhurst Hill, England.

WARS in the modern world are more likely to arise from the struggle for natural resources than for any desire for glory. The nations talk largely of honor, but they are thinking of markets.

The British Empire has command of resources which may be the occasion either for conflict, or for experiments in goodwill. This is true no less of other nations such as the United States. Much of the hope of peace depends upon the willingness of these nations to use in a just and large-minded way such natural resources.

There will be no enduring peace so long as nations—especially the rich and powerful nations—refuse to make sacrifices to win it. A student from the Orient said lately, "The nations of the West are civilized nationally. They are uncivilized internationally." It would prove that this was no longer true if the great nations showed more evidently a conscience sensitive to the needs of the world. There have been many signs of such a conscience in the public action of Great Britain. To quicken this conscience more and more is one of the great tasks of the Christian Church.

Upon the strengthening of the League of Nations and the interpretation of its ideals, the minds of the British Churches have been set from 1919 to the present hour. From the pulpits of Great Britain there has been a constant call to give to the League of Nations that spiritual background which it needs. To the World Alliance for International Friendship through the Churches the best minds in the Church have given their time and service without stint; and a beginning has been made of a new fellowship



REV. EDWARD SHILLITO

of Churches, which may bring it to pass, that above the barriers of nations there will be the one Christian Church to speak the word of power, when the crisis comes.

In the modern world there are new forces with which to reckon. Unless the Church is to surrender to pagan deities, Venus, Bacchus, Mars, Mercury and Mammon, it must use the international road provided by the press. What is needed there is not propaganda for peace so much as a reasonable and continuous interpretation of the nations to each other. They ought to know the best in each

other—not the worst.

The last battle for peace will be fought in the region of human thought and desire and longing. The one thing needed is the provision of new values. The Church of Christ has it in its power to set them forth. In Great Britain, through the fellowship of Churches in COPEC, this is being attempted. In that conference, which did not indeed adopt the pacifist position, it was definitely resolved by representatives from all the Churches assembled, that all war was contrary to the will of God, and the Churches were called "to condemn unreservedly and to refuse to support in any way, a war waged before the matter in dispute had been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal."

The Church of Christ in Great Britain is awakening to this call. It is well that it should be so, for in the long test it is with the Christian community in all lands that the issue will rest. "The Cross is the security of the world."

"THE BOOK ABIDES"

In accordance with its usual practice, the American Bible Society has prepared special literature for use in observing the first Sunday in December as Universal Bible Sunday. The general theme for this year is "The Voice and the Book." A striking poster has been prepared, entitled "The Voice Ceases—The Book Abides," picturing the significance of the Bible in the Christian movement throughout the world. Both the brochure and the poster can be had upon application to the American Bible Society, Bible House, Astor Place, New York.

HOSPITAL ASSOCIATION MEETS

The American Protestant Hospital Association held its Sixth Annual Convention under the presidency of Dr. Newton E. Davis, Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work of the Methodist Episcopal Church. A series of addresses on the essential problems confronting hospitals conducted under church auspices made the program a notable one. The Federal Council's Commission on the Church and Social Service was represented in the person of its Executive Secretary, Dr. Worth M. Tippy.

• JUNE 1926 •

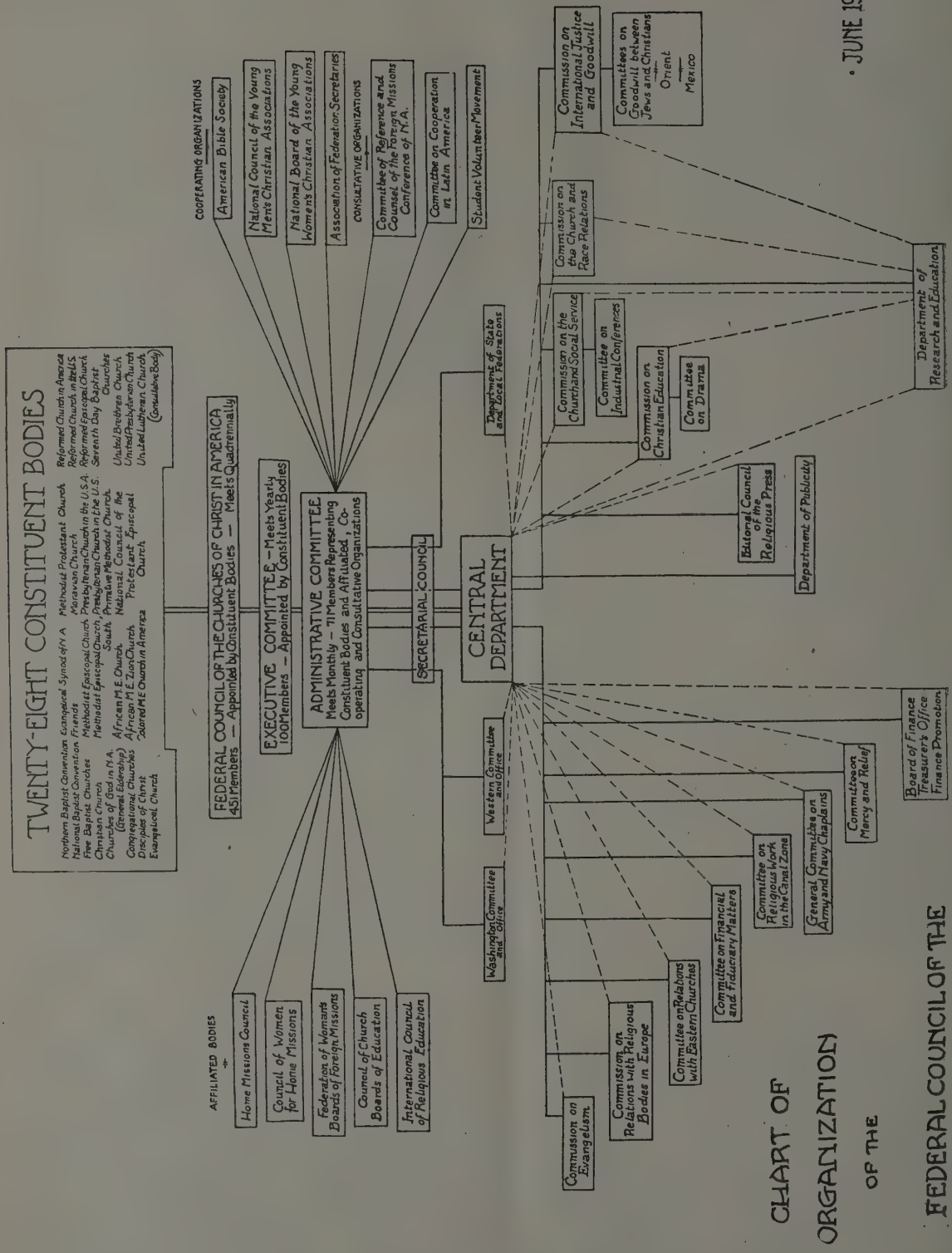


CHART OF
ORGANIZATION
OF THE

FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA.

The Soul of the Federal Council

By WILLIAM ADAMS BROWN

Chairman of the Department of Research and Education

IN MY thinking about the Federal Council of the Churches I begin with the inward and unseen part, that intangible, indefinable, but none the less real and important, side of the Council which I call its soul. I see it not merely as it is to-day, a piece of mechanism functioning more or less imperfectly, but as it appears to the hearts and minds of those who are working in it and through it for ends that seem to them precious and enduring. Only as we have gained this vantage ground shall we be in a position to ask how the existing machinery serves these ends and what you and I can do, if we approve of them, to make the machinery better and more effective than it is.

I ask you to think of the Council first as a *symbol*, secondly as a *fact*, and thirdly as an *opportunity*.

THE COUNCIL AS A SYMBOL

To some of you the Federal Council represents an organization which is all the time sending you literature which crowds your study table and speedily finds its way into the scrap-basket. To others it calls up a picture of a group of persons, more or less congenial, who are trying to interest you in things that you do not have time to do. To still others, it is a piece of machinery, perhaps rather complicated and clumsy, of the importance of which you are not convinced and which in the practical work of life competes for your attention with other interests that seem to you better worth while. And there are some, it may be, to whom it calls up no picture at all. But to those of us who are working in the Federal Council it has a different meaning. *It stands for the kind of church that we would all like to have if we could have our heart's desire, the church that in our best moments we know that we must have if we are to realize Christ's ideal for the world.*

What kind of a church would we like to have? It would be a church that could combine two sets of qualities which in experience we seldom find together, the quality of variety and the quality of unity. For one thing, we would like a church that meets our particular



WILLIAM ADAMS BROWN

religious needs in the form that is natural and congenial to us, a church which would give us a liturgy if we are Episcopalians, or free prayer if we are Methodists, a clear-cut creed if we are Presbyterians, or freedom from all creeds if we are Baptists, and so on all along the line. But at the same time we want a church that would express the unity of all Christians, those who differ from us as well as those with whom we agree. It would be a church in which Presbyterians, Baptists, Episcopalians, Lutherans, and all the other different kinds of Christians, would feel themselves at

home because the thing that was best in the particular type in which they had been brought up could find its most complete and perfect expression, but at the same time a church that would stand to the world at large for those basic and enduring interests which unite all Christians—whatever the name by which they call themselves—and make them members of the one family of God.

Such a church does not exist in the world to-day. It is a dream, a hope, an expectation. But it is a dream which many different people are dreaming, and for which many different people are working. They do not all picture this ideal church in the same way. They do not all work for it from the same angle. One group starts from the local congregation and emphasizes the widest possible liberty in man's approach to God. It is distrustful of any powerful centralized authority. The union after which its members aspire is a union of free spirits who come together without constraint to do the things that seem to them right to do. Another group emphasizes the importance of order. To many earnest Christians in all the churches, the present condition of the Church of Christ, broken into a group of rival denominations, each leading its own life in its own way, seems a travesty of the great word Christianity. They are feeling their way after some comprehensive church through which the unity of Christians may find impressive demonstration to the world. The ideal church, the church that we would like to have, would meet both these needs in ways

that are adequate and satisfying. It would leave each separate group free to work out its own problems in its own way, while it would at the same time provide a central organization through which the aspirations that are common to all could find united and effective expression.

The Federal Council symbolizes this better church. It stands for an ideal in which the greatest measure of independence and autonomy for the cooperating units could be combined with an organization strong enough and centralized enough to make common action effective in the great things that all approve.

THE COUNCIL AS A FACT

So much for the soul. Now for the body.

Four great purposes are accomplished by this organization, made up, as it is, of the official representatives of twenty-eight denominations. First, the Council serves as an indispensable means of acquaintance and understanding between Christians. In the Council and its commissions men of different denominations sit side by side for the discussion of common problems and as a result a consciousness of unity is created, the importance of which it is difficult to exaggerate.

In the second place, the Council provides an organ of expression through which the Church can speak unitedly in moments of national and international tension. What it has done in voicing the Christian conscience with reference to the moral issues at stake in the World War, the Washington Conference on the Limitation of Armament, the Japanese exclusion act, the abandonment of extra-territoriality in China, the twelve-hour day in the steel industry, and other problems, is too well known to need extended discussion.

In the third place, the Council, through its commissions, furnishes an agent through which the churches can carry on cooperatively special pieces of work which it is either impossible or ineffective for them to handle separately. The coordinated approach made by the denominational agencies to their activities in evangelism, social service, race relations, world peace, mercy and relief, is of the utmost significance, and is only illustrative of what can be done in much fuller measure when Protestants become more conscious of the values of united action.

Finally, in the fourth place, the Council serves as a clearing-house of information upon which wise policies can be based. In the Research Department the Churches now have a central agency which is rapidly developing a high degree of skill in studying the complex problems of our economic, industrial, social and international life, and making the results available for all denominations.

THE COUNCIL AS AN OPPORTUNITY

Here is this body trying to realize the ideal

of this soul, but haltingly and imperfectly because it is not adequately furnished with the resources which it needs, either of men or of money. What can we do to help it to function better? There are three things that we can do.

In the first place, we can understand it. We can enter into this unseen spirit of which I have been speaking so that we can sympathize intelligently with what far-seeing church leaders, through the Council, are trying to do.

In the second place, we can interpret the Council to the members of our own denomination so that their support may be loyal and effective. We can help them to see that the Council is not a rival of any denomination, but an agency through which alone the ideals of the denomination can be completely realized and thereby delivered from the narrowness and ineffectiveness which are inevitable unless the individual communions are consciously working together for common ends.

In the third place, we can relate ourselves to the work of the Council. We can read its publications and keep informed of what is going on. We can help to make the work of the Council more widely known. We can interest those who are able to help in its support, financial and moral. Above all, we can incarnate in our own lives the ideal for which it stands.

The Federal Council claims our allegiance because it is the agency through which, while preserving our liberty to retain our own forms of government and worship, we can relate ourselves definitely and consciously to the Church of America as a whole and so to the larger Church of Christ throughout the world.

STRENGTHENING INTERNATIONAL FELLOWSHIP

Dr. S. Parkes Cadman, President of the Federal Council of the Churches, and Rev. Kenneth D. Miller, Secretary of its Commission on Relations with Religious Bodies in Europe, attended the meeting of the Continuation Committee of the Universal Christian Conference on Life and Work, held at Bern in August. Other American representatives present included Dr. Arthur J. Brown, Dr. Henry A. Atkinson, Dr. Nehemiah Boynton, Bishop James Cannon, Jr., Bishop John L. Nuelson, Dr. Sylvester W. Beach, and Dr. William F. Sunday.

Dr. Arthur J. Brown presented his resignation as the American chairman and Dr. Cadman was named to take his place.

The proposal made at the Stockholm Conference a year ago for developing an international research agency was committed to Dr. Adolf Keller, the Federal Council Secretary in Europe. This step is a practical recognition of the place in which the Central Bureau and Dr. Keller have come to hold in knitting up more closely the religious forces of Europe.

Can School and Church Cooperate in Education?

By HUGH S. MAGILL

General Secretary, International Council of Religious Education

(Extract from an address delivered at the Quadrennial Convention of the International Council of Religious Education, and used by permission of the International Journal of Religious Education)

WE ALL recognize that the public school is doing a magnificent work. The thousands of teachers in the public school whose lives conform to the highest standards of Christian character and conduct render a service to society and to the state in the training of future citizens, the value of which cannot be estimated. But there are limitations on what the public schools can teach, supported as they are by the state, which represents all classes and all faiths, and which taxes all the wealth of all the people to educate all the children of all the people. We must not violate that principle so dear to every American heart, which guarantees to every person the right to worship God according to the dictates of his own conscience, and to every parent the right to teach his child in accordance with his own religious faith. The state cannot assume the function of teaching religion. This is a function of the home and of the church.

Religion is a subject of vital human interest and must be taught. Experience has demonstrated that we cannot develop the highest type of citizen through a purely secular system of education. No education is complete that does not lead to a consciousness of God and a faith in God; to an interpretation of the universe in terms of religious ideals and principles; to a recognition of one's relation to God and to his fellowmen as taught and exemplified by Jesus; and, finally, to an acceptance of Jesus Christ as Savior and Lord.

While there is a difference in function between the church and the state, they have a very vital common interest. The church seeks to develop righteous citizens. Every righteous citizen is a most valuable asset to the state. The cost of public education in the United States is approximately one and one-half billion dollars annually. The direct loss from crime in the United States is over three billion dollars annually, and the indirect loss from crime twice as much more. This loss must be borne by society and the state. It is conceded that religion is a most dynamic force for strengthening morals and developing upright character.

Through the years we have looked to the Sunday school to supplement the home in the religious nurture and training of childhood and youth. It has rendered a matchless service in the past, but it must render a far greater service if it is to meet the needs of the future. Only about one-third of the childhood and youth of America are reached by the Sunday school. As

an institution it must be made far more effective. Sunday school officers and teachers must be better trained and equipped for their work. Standards must be raised to a higher plane.

The enlarged concept of the church school includes not only the Sunday school, but the vacation church school and the weekday school of religion. Organized for the purpose of teaching poor children in the streets of the large cities, the daily vacation Bible school has been extended and developed until it is now recognized as an essential department of every church school.

CAN CHURCH AND SCHOOL HELP EACH OTHER?

The weekday school of religion immediately raises questions with respect to the relation of church and state, not raised by the Sunday school or the vacation church school. There has been established a close working relationship between the home and the church, and also between the home and the public school. We now face the necessity of working out, in accordance with sound governmental and educational principles, a working relationship between the public school and the church school. This must be done in a statesmanlike way, conserving the principle of religious freedom, and recognizing the difference between the functions of the church and the state. However, a solution can only be reached on the basis of the principle laid down by Washington, and endorsed by leading statesmen down to the present time, that religion and morality are indispensable to free government and that national morality cannot prevail without religious conviction.

The legal questions involved must be finally determined by the United States Supreme Court. The issues have been brought out in New York by the suit brought by the Freethinkers' Society in Mount Vernon and White Plains to forbid boards of education to dismiss children from the public schools one period each week on the request of their parents to receive religious instruction. It is claimed by the attorneys for the Freethinkers' Society that the governmental and constitutional institutions of state and nation are godless and that there can be no relation, direct or indirect, between the public schools and the church schools. This position is challenged by the attorneys representing the Christian forces of the state who have presented to the court some masterly arguments in support of their contention that the doctrine of the sep-

aration of church and state does not mean that the state should be antagonistic to the church in its efforts to supply religious education.

INESCAPABLE QUESTIONS

Some vital questions which must finally be answered by the American people in the development of this great movement are:

Is religion a subject of vital human interest, and if so, can it be entirely omitted in a complete system of education?

Is the lack of adequate religious instruction responsible in some degree for the increasing prevalence of juvenile crime?

Is it essential from the standpoint of the state that some provision be made for the religious nurture and training of childhood and youth?

What should be the attitude of public school authorities to those who would provide religious instruction for the children?

Has the parent any rights that the state must recognize and respect with regard to the religious education of the child?

Can the state standardize children by requiring them to receive only a prescribed course of instruction during certain days of the week and certain hours of the day?

Does the doctrine of religious liberty make it impossible for public school teachers to recognize and teach the existence of the Supreme Being?

Can the literature, music and art of religion be taught in our public schools?

Shall pupils in the public schools be taught to sing the last stanza of America, "Our fathers' God, to thee, author of liberty," or, from the Star Spangled Banner, "Praise the God that has made and preserved us a nation." Or, similar sentiments in other great patriotic hymns?

Is the teaching and singing of these hymns in the public schools a violation of the principle of religious liberty or of the doctrine of the separation of church and state?

What is the place of religion in education?

The solution of these great problems calls for the wisest statesmanship, the clearest vision, and the most resolute courage. The Protestant forces of the continent, with a concept and vision that rise far above the limits of sectarian influence, must move forward unitedly, facing together the impelling task, for the sake of our children, for the sake of our homes, for the sake of our churches, for the sake of our beloved land, and for the sake of the humanity of the world.

Japan Speaks to America

THE following resolution adopted by the Japan Mission of the Methodist Episcopal Church at its annual meeting at Karuizawa on July 30, will be read with deep interest by American churchmen who are concerned about the furthering of goodwill between the United States and the Orient, and are wondering about the effect of the exclusion act.

"Since it is sometimes asserted that the Japanese people have now accepted the situation created by the American immigration legislation of 1924 and that whatever feeling of dissatisfaction still exists is due to the attitude of American missionaries in Japan and to the continued discussion of the question in the United States as promoted by the Federal Council of the Churches of Christ in America, its committees and other agencies cooperating therewith;

"We, the Japan Mission Council of the Methodist Episcopal Church, make the following declaration:

"Resentment in Japan following the enactment of the so-called Japanese clause of the Johnson immigration act is not diminishing. Missionaries in Japan are not agitating to keep alive among the Japanese grief and indignation which they have been feeling. On the contrary, because of the Christian missionary's deep sympathy with the Japanese in their offended pride and disillusionment as to America's sense of international and interracial justice, we have

been able somewhat to assuage indignation with the assurance that whatever of unfairness has entered into American legislation will surely be rectified in time when the situation and the implication of these laws are more thoroughly understood.

"We have no sympathy with those agitators on both sides of the Pacific who for purely selfish political and economic reasons continue to foment international prejudice and suspicion between Japan and the United States.

"We believe that, if any criticism is to be made of the policy of those committees that are striving to effect a change in American immigration legislation as regards Japan, it is that they have not been clearly and consistently more inclusive and fundamental; for while we have an especial relation to and interest in the Japanese people, we claim for them no larger consideration than for other oriental nations. The present immigration and naturalization laws of the United States are offensive to the self-respect and national dignity of all Asiatic races.

"Some remedy for this un-American and un-Christian attitude should be sought. The fundamental reform needed is such amendment of our naturalization law as will open American citizenship, under the safeguard of high qualifications, without national or racial discrimination."

Putting Christianity to Work in Industry

By JAMES MYERS

Industrial Secretary, Social Service Commission of the Federal Council of the Churches; formerly Personnel Director of the Dutchess Bleachery

(A suggested program for an Industrial Relations Committee in every city)

EVERY industrial center should have a group of citizens representative of the religious, civic and industrial life of the community which would take upon itself the moral responsibility for industrial relations in their city. This group would be best convened under the local federation of churches, if there is one. Its personnel should be inclusive of church forces, organized labor, manufacturers, social workers, city administration, Y. M. C. A., Y. W. C. A., etc. Without being officially or formally representative of the Church, Labor, Capital, or the Public, the committee would, through its personnel, be in direct contact with all these elements in the life of the city. It would take upon itself the feeling of moral responsibility for the industrial relations of the community. It might well function along the following lines:

1. *Clearing-House for Information.*

- (a) Gather together and keep on file information in regard to the industries of the city, general conditions obtaining in each industry, wages, hours, hazards, housing, types of workers, social and religious needs.
- (b) Develop personal acquaintance both with the management in the various plants and with labor leaders—information in regard to their spirit and attitudes toward industrial relations; also actual information as to principal stockholders, their church affiliations, attitudes of mind in regard to industrial relations.

2. *Establishing Personal Contacts.*

- (a) Arrange pilgrimages for ministers, church members, social workers, and others who should have personal knowledge of industrial conditions. These pilgrimages could go under proper leadership and on invitation of manufacturers through the principal industries of the city and would pay particular attention to those plants where advanced experimentation in better industrial relations is in progress, wherever possible sitting in at meetings of works councils, joint labor boards, etc. These trips would also include visits to workers' homes, to the headquarters of organized labor and to some of their meetings, and to any center where the unemployed gather.

3. *Summer Industrial Groups*

- (a) Place and supervise college students, theological students, and men in the active ministry of the church who wish to work in factories during the summer months in order to get more first-hand experience and understanding of industrial problems. Technical seminars and religious conference sessions could be held for these groups, as is being done by the Y. M. C. A. and the Y. W. C. A. in some cities at the present time.

4. *Industrial Conferences*

- (a) Sponsor an annual industrial conference to which special speakers and technicians could be brought and where constructive discussion might develop in regard to industrial problems and ways of cooperation in industry.

5. *Educational Work.*

Assist in an adequate educational program:

- (a) Workers' education. Help in the organization and maintenance of an adequate labor college or night schools and summer schools where working people will have an opportunity for further education.
- (b) Assist in organizing and providing speakers for open forums throughout the city where everyone can meet on a common footing and indulge in frank, intelligent and friendly discussion of the issues involved in industry.
- (c) Study classes on industry in churches, colleges and educational institutions in the city.

6. *Labor Sunday Observance*

Promote a significant observance of Labor Sunday each year in all local churches by setting up some central meeting with outstanding speakers and full publicity.

7. *Library and Literature*

Maintain a library on industrial problems with special reference to forward-looking cooperative experiments in this field; promote the distribution of literature, bibliographies, etc., on this subject to church people, employers, labor leaders and workers.

8. *Organize a Social Service Commission or Industrial Relations Committee in Each Local Church, College, Seminary, etc.*

The program outlined above can thus be made to take deep root. Each pastor should be assisted in organizing a cabinet of business men and workers with whom he could have intimate discussions in regard to the ethical problems involved in business and industry.

9. *Preventive Influence.*

The central Industrial Relations Committee with its personal acquaintance and detailed information in regard to local industries outlined above should be able to bring constructive influences to bear *before* many industrial conflicts occur and might often prevent the occurrence of strikes with their destructive influences by bringing together Christian stockholders, management, labor leaders, and leaders of public opinion in an effort to arrive at a just and constructive solution of the impending difficulties without recourse to strike or lock-out.

10. *New Experiments—Technical Service*

Be on the personal look-out for individual employers and labor leaders who are progressive and for situations where new experiments in industrial relations might be started. Always be consciously endeavoring to educate stockholders, management and labor leaders to a point where such experimentation might eventuate, supplying them with literature descriptive of other experiments, and arranging for them to visit other concerns where such experimentation is in progress. The Federal Council of the Churches can be called on for information and for the personal service of the Industrial Secretary, who could spend time in the plants of

such companies as desired technical counsel in regard to such advance steps as might be wise and practical under the particular local conditions. This same service could be offered to employers who have instituted some form of progressive industrial relations but would be glad of practical, constructive suggestions in regard to improving their plans.

While the entire program outlined above can hardly be adopted without the employment of a full-time Industrial Secretary, it would be possible for any city to select some of the items in this program and begin work promptly.

DEVELOPING A COMMUNITY CHURCH

An interesting illustration of the work of the Service Bureau of the Federal Council's Commission on the Church and Social Service was a visit, early in July, by Dr. Tippy to New Carlisle, Indiana, (his home town) at the request of the local pastors to assist in uniting the Christian and Methodist Churches. The committees from the two churches agreed enthusiastically to the following form of union:

"1. The Committees are convinced that it is desirable to unite the evangelical and religious forces of New Carlisle and its trade area into a community church. They believe it will then be possible to plan religious work on a community basis and to reach out in Christian service to every home in the countryside.

"2. The judgment of the committees is unanimous that it is best to merge the loyalities of the denominations now represented in the New Carlisle area into a third denomination not now represented in the area. They advise that the Congregational Church be selected."

During the summer General Secretary Charles S. Macfarland made an extended visitation of the sixteen Training Camps of the First and Second Corps Areas, with a view to studying the religious work being carried on by the chaplains and other Christian forces. A comprehensive report will shortly be made to the General Committee on Army and Navy Chaplains. The picture shows Chaplain Murray Bartlett, president of Hobart College, conducting a service at the Citizens' Military Training Camp at Plattsburg, N.Y.



Curing Color Blindness

By HENRY SMITH LEIPER

Associate Secretary, American Missionary Association

ONE day when I was crossing the ferry at 125th Street, New York, I had in my automobile a Chinese lady. To the curious gaze of the passengers on that ferry boat she was just a little "Chink." A day or two prior to that experience on the ferry boat I was walking along the street with a tall, handsome Negro, upon whom the passersby looked with some curiosity because of his giant frame, but to most of them he was just a "nigger." That same week there appeared at Columbia University a little man whom I have had the honor to see at work in different parts of the world. He is partly blind in one eye; he is small; he is non-Nordic; he is Japanese. To the crowd in the subway as he went up to Columbia he was just another "Jap."

DISTINGUISHED WORLD-CITIZENS

But look at these three individuals more closely. In the case of the Chinese woman we have a representative of the tremendously influential student group of that huge Eastern land, the daughter of a former president, preparing herself to go back to her own province and found a great woman's university. Her father's millions will make this financially possible. She went to Europe last summer in company with Doctor and Mrs. John Dewey to study a number of well-known educational institutions of the European type. It is altogether probable that no individual on the ferry boat the other afternoon is destined to make so large a contribution to the progress of the human family as this little Chinese lady; yet for all that, her color and her race make it impossible for some very intelligent people to estimate her at her worth or even to think of her as one hundred percent human.

The tall Negro gentleman who was walking on the street with me is not "just a nigger," but a man of wide education who has traveled up and down the world. He has written in a fascinating way of his life and contact with other people. A leader of his own race, he is likewise a recognized participant of the larger enterprise of a great denomination. He is a gifted speaker, and a magnetic leader, and any man who looks upon him with eyes only for his color is sure to be sadly misguided in his estimate of the true place he holds in the building of America tomorrow.

That little half-blind Japanese who was lecturing at Columbia University is the author of some of the best-selling books in the Japanese language. He is the son of a noble family, a

graduate of several Japanese and American universities, an editor, social reformer, political and labor leader, and at one time he was released from prison when the authorities looked in amazement at a petition presented by his fellow citizens in Kobe and signed by four thousand of them in their own blood. With an income of sixteen to twenty thousand per year, this man lives in the slums and divides practically every yen for the welfare of his neighbors, the laboring people. His name will be known in future generations as one who helped to attack the problems of an imperfect industrial and social order from the point of view of Jesus' way of life.

NOTEWORTHY ACHIEVEMENTS

Color prejudice is most easily overcome when one contemplates the achievements of great minds of other races through the lens of objectivity. For example, I recall having taken a friend of mine out through the winding alleyways of Peking, through the teeming market-places to the quiet and beauty of the park around the Temple of Heaven. When we stood at last before the magnificent altar of heaven, and looked up upon the glistening roof of that architectural gem, he turned to me and said, "I will never think about the Chinese as laundrymen and cooks after this. The mind that could conceive, the hand that could execute a work of art like this has some superb quality which from now on I shall recognize for what it is."

Or again, it has well been said that one song by Roland Hayes makes the whole world kin. When a Southern Negro can win his way by the sweet music of his voice into the audience chambers of the kings of Europe, and into the finest concert halls of a dozen nations, he sets at naught for all time the conclusions of the color-blind man or woman who persists in thinking with Mr. Calhoun that the Negro is less than human. *Vanity Fair* recently nominated Hayes for the Hall of Fame with these words: "Because he has been acclaimed throughout Europe and America as a great concert tenor; because he brings to his recitals not only a lyric voice of great flexibility and beauty, but also a scholarly understanding of music and a gracious and compelling interpretation; because he puts to shame the average local artist by a positive mastery of the five languages in which he sings; because his singing of the Negro spirituals has in it a quality of revelation; because he is just making his second concert tour of America preparatory to his fifth European tour."

Indeed, when one reaches the higher levels of achievement—the rarified atmosphere, if you will, of the mountain-top experiences—it holds true that all the racial and color lines are gone. It is true in literature, in music, in art and in the spiritual realm.

We cannot afford to be color-blind if we are to share in the great engineering problems of human progress. It becomes increasingly necessary to recognize the imperative mosaic qualities of the social structure of the future, even in America. We talk about America as a white country; and so it is—predominantly. But would you call a dress white if one-tenth of it were black, and that tenth distributed more or less after the fashion of dotted swiss? That, to use a crude simile, is how white America is. Then, too, there are red and yellow and brown lines which enhance the complexity of the design. It is a mosaic! It is that on the score of color and, furthermore, the people of Moses contribute a part of the whiteness which is in some ways distinct from the Gentile white inherited from Northern Europe.

The human family as a whole is more than two-thirds colored, so that any world structure

produced by modern human engineering will be of necessity composed of white and colored elements in the proportions of one to two. The non-white races cannot be expected indefinitely to submit uncomplainingly to the political and economic domination of nine-tenths of the earth's surface by that third of the human family which happens to be white.

EACH RACE CONTRIBUTES

There is a distribution of talents which must likewise be recognized. The talents of the races vary. Some are rich in one thing and some in another. The patience, the humor, the musical genius of the Negro; the calm poise, the reasonableness, the amazing endurance of the Chinese; the self-control, the contemplative nature, the possibilities of self-abnegation of the Indian; the energy, resourcefulness and organizing ability of the white man; the marvelous artistic sense, the genius for simplicity, the capacity for adaptation of the Japanese, all of these must be taken into consideration by the engineer who deals in human relations and builds a unit which has for its component parts the various races of the world.

The Lot of the Minorities of Europe

By REV. CHARLES S. MACFARLAND

General Secretary, Federal Council of the Churches of Christ in America

THE Great War is simply being perpetuated by the treatment of some of the religious minorities in Europe. By keeping alive the political conditions and methods, the national and racial antagonisms, the social and economic maladjustments that helped to bring on the war, many nations of Europe are following the old order.

The treatment of religious minorities is creating a problem, the significance and danger of which are by no means appreciated by the American Churches or the American people. In Transylvania, the Rumanian government is employing the wrong method in seeking to amalgamate the people within the nation into a common body of loyal Rumanian citizens and to unify the nation. The effort to enforce uniformity and identity at one stroke over night of two peoples of such different language, customs and traditions is the commission of both a wrong and a blunder, especially when this is attempted by forcible means. While the Rumanian government will find sympathy in its efforts to develop a public school system, the manner in which it is taking over the confessional or church schools and properties is a serious thing. The sudden

dispersement of both faculties and pupils is involved.

As for the situation between Poland and Germany, there is no doubt but that the political situation is mixed up with religious antagonisms, Poland being so largely Roman Catholic and the Germans in Poland so largely Protestant. Indeed "Every Pole a Catholic" is a slogan of some political elements, thus making nationality conditioned on religion.

Czecho-Slovakia, while not free from wrongs and mistakes, is evidently pursuing a better course than some of the other nations. If the spirit and purpose of President Masaryk can prevail in Czecho-Slovakia, there is hope that this nation in its treatment of minorities may set an example to the rest of Europe and the world.

It ought to be understood that these minorities have a right to appeal directly to the League of Nations, and what is still more important, to the judgment of mankind, which the League should interpret and express, and the Government of the United States cannot be deaf and blind to these situations without culpability for any disaster that may ensue.

How Vermont Relieves Church Competition

By REV. WILLIAM F. FRAZIER
Secretary, Vermont Congregational Conference

THE State of Vermont, during the last twelve years, has provided an excellent illustration of the possibilities of dealing with the problem of over-churching in rural areas through systematic conference and comity agreements among the representatives of the Methodist, Congregational and Baptist denominations.

A recent analysis of what has taken place shows the following results:

Ninety-six different fields have been dealt with in one way or another, designed to secure the occupation of the field by a single strong church, instead of groups of competing churches.

In nine of the fields there has been a complete failure to reduce or eliminate competition.

The number of churches (and their respective membership) where there has been a withdrawal, either by agreement or tacitly, is as follows:

	Churches	Churches	Members	Members
Meth. gave to Cong.		13		366
Meth. received from Cong.	18		477	
Meth. gave to Bapt.		7		225
Meth. received from Bapt.	4½		131	
	22½	20	608	591
Bapt. gave to Cong.		6½		226
Bapt. received from Cong.	4		161	
Bapt. gave to Meth.		4½		131
Bapt. received from Meth.	7		225	
	11	11	386	357
Cong. gave to Bapt.		4		161
Cong. received from Bapt.	6½		226	
Cong. gave to Meth.		18		477
Cong. received from Meth.	13		366	
	19½	22	592	638

Meth. gain 2½ churches and 17 members.

Bapt. gain 0 churches and 29 members.

Cong. lose 2½ churches and 46 members.

The question is often raised by people unfamiliar with Vermont conditions, whether these consolidations have worked to the advantage or disadvantage of the work of the churches concerned. Bearing in mind the fact that there has been a rather steady increase in the Roman Catholic population in the state due to immigration and remembering that during the census period 1910-1920 Vermont lost about one percent of its population, the following table showing the increase in the total Vermont resident membership of these three Protestant denominations is not without significance.

	1913	1923	Gain
Methodists	16,218	18,226	2,008
Baptist	6,665	7,141	476
Congregational	16,573	17,008	435
	39,456	42,375	2,919

Many churches which competition would certainly otherwise have destroyed have grown in membership through cooperation while the population was actually declining.

Membership is, of course, by no means the final criterion by which to judge the life and health of a church. It must be remembered that:

(a) The vast proportion of federated churches are in declining communities, and a church which shows a loss in membership may have done heroically to carry on at all.

(b) Improvement in community harmony and in the quality of ministerial leadership are intangibles impossible to measure.

(c) The wholesome effect upon non-federated and un-united churches when they have been made to feel, by these living examples of unity, that the divisions of Protestantism are more specious than essential, cannot be measured.

(d) The widening of the conscious fellowship of the Churches is a partial attainment of that catholicity for which Jesus yearned when He prayed that they all might be one. Neither can this be computed.

In carrying out this general program of comity between the denominations, there has been much conference, but little or no formal organization. The Methodists have three District Superintendents and the Congregationalists and Baptists a General Secretary each. There have been changes from time to time in the personnel of these officers, but there has always been a President who could call them together when necessary and a Secretary who kept a skeleton record of regular meetings. Most of the work, however, has been done in friendly and informal conferences between these officers, which are of almost weekly occurrence.

THE PROBLEM OF THE FUTURE

Recently, having felt the need of counsel and advice in this work, these Superintendents and Secretaries invited a group of about forty of the leading laymen and ministers of the state, representing equally the three denominations, to meet with them and discuss the problem of the future. They considered in detail the situation which now confronts Vermont. Would not the following very debatable questions, which were discussed by them at length, make an excellent basis for similar conferences in other states?

1. When it becomes evident to a denomination that it will be necessary to put missionary money into a competing field if it is to maintain a Church of its own order, what is its Christian duty?

(a) Is it its duty to confer with the other de-

nominations before using missionary aid to bolster competition in the community?

(b) Do the denominations to which such an appeal is addressed have any duty in the matter, if they are so fortunately situated as not, for the moment, to need outside help?

(c) If a deaf ear is turned to the appeal, should the first denomination allow its church to languish with an inferior and undesirable ministry? Or hold up its ministerial standards and close its doors? Or put in the missionary money?

(d) Does the loss of public confidence and esteem which comes to one of these Churches when it employs a spiritually, intellectually or morally inferior ministry, attach itself to all three denominations because of their close kinship?

2. Is the reduction of Protestant Churches to not over one for every thousand population an ideal to be approximated?

Ought the Churches and their leaders to set themselves determinedly for the reduction of the number of churches, so that there shall not be over one to 500 population? One to 300? Is there any minimum number?

Would this sort of program help or hinder the work of the Churches?

3. There are three solutions thus far found for competition:

(a) *The Community Church*

Is this an ideal solution?

In places where competition cannot be curbed otherwise, is it warranted?

Why do so many communities desire this solution?

(b) *The Federated Church*

More difficult for denominational leaders, it is nevertheless easier for the local Churches to consummate.

Is it any easier for the local fields to carry on after it is once started?

From the study of the actual results in Vermont, is it an undesirable solution of the competition problem?

(c) *Exchange of Fields*

Should leaders approach the individual situations with the thought of exchange and its loss or gain for their respective denominations in the

foreground of their minds, or should they seek the simplest and happiest solution for each community, irrespective of gain or loss to their denominations?

4. Is there any pressure brought to bear upon leaders to maintain the denominational strength at all costs?

If so, does it come from the ministry, the laity, or officials higher up? Can it be ignored? Is there any effective way to deal with it?

Suppose the secretaries are agreed that a field ought to pass completely under the care of one denomination; but the people who are asked to abandon their Church refuse to do so, should these refractory Churches be left to their own devices?

If, after two or more years, they are still unyielding, and to all practical purposes unchurched, what ought to be the attitude of their denomination? What ought to be the attitude of the denomination to which it was proposed to leave the field?

5. Is there work which these three denominations ought to be doing together?

With the Protestant men of Vermont?

With the Protestant young people?

Ought there to be more interdenominational meetings of ministers for fellowship, self-improvement, mutual understanding and inspiration?

Should retreats for evangelism be held together or separately?

Is there other work which ought to be done together?

6. Is a complete union of these three denominations in Vermont desirable?

It took twenty years of study and conference in Canada to bring about union between the Congregationalists, Methodists and Presbyterians. Is it worth while in Vermont to begin such a series of discussions, whether the desirability of complete union is admitted or not?

Is it not probable that the larger union of the national bodies will be preceded, if it ever comes, by pioneer work on the part of the state? And does not the present fine friendship lay the ground unusually well for at least a study of its possibilities in Vermont?

Where White and Yellow Meet

By ALBERT W. PALMER

Minister of the Congregational Church, Oak Park, Ill.; formerly of Honolulu

HAWAII is a land of interracial goodwill. There are no jim-crow cars, there has never been a race riot or a lynching. Schools, restaurants, hotels, barber-shops cater as elsewhere to varying economic levels, but draw no racial lines. This interracial kindliness is due

partly to the fact that the Hawaiians, a brown-skinned race, have never been enslaved.

The problem of Hawaii will move forward to solution happily and the young people of Japanese race there will make good American citizens provided (that this is an important

qualification) they are treated fairly and without discrimination, and also provided (which is equally important) that the governments at Washington and Tokio get along together amicably and Hawaiian-born Americans of Japanese parents are not made self-conscious by suspicion and criticism.

The most delicate and difficult part of the problem is that to be found in mainland United States, not only on the Pacific Coast but in the general public sentiment of the country. Let me say in advance that, as a Californian by education and many years' residence, I am not for a moment advocating immigration of Japanese laborers to America. I think such immigration would be unwise and unfortunate both for Japan and the United States.

Human nature being what it is, and race prejudice being what it is, it is certainly wiser that Japanese and Americans should not try to live in the same area. Of course, the experience of Hawaii may prove that this can be done, but there the problem is not complicated by economic competition. There is no white labor in Hawaii, but white labor on the mainland is a very important element in the Asiatic exclusion sentiment on the Pacific Coast. Combine race prejudice and economic competition and you have a very explosive mixture indeed. Until we have settled the race problem in the Eastern and Southern States, let us not invite another more delicate one on the Pacific Coast.

But everything depends on how the restriction of Japanese immigration is achieved. For hundreds of years we have to live together around the Pacific Ocean with the Japanese people. Some critical day it may be important for us to count upon their friendship rather than their enmity. Japan would not want immigration forced on her and by the same token she is not going to insist on forcing immigration on other nations. The Golden Rule is perfectly logical to the Japanese mind. What Japan does object to is discrimination on racial lines setting her apart from all other nations.

Here is the most critical point in the Japanese problem: how to get American public opinion, and after that the Congress of the United States, to realize the desirability of Japanese friendship and goodwill and, to that end, the importance of repealing legislation which by its discrimination places them in a different category from other nations, thereby injuring their self-respect and ignoring their long and consistent struggle for recognition as equals in the family of nations. How to get public opinion and Congress to realize that this can be done without opening any flood-gates of Oriental immigration while, at the same time, winning the gratitude, confidence and friendship of a people whose cooperation and goodwill we have every reason to desire—this is the immediate and practical task before us.

Looking Beyond the Rio Grande

By REV. RALPH E. DIFFENDORFER

Corresponding Secretary, Methodist Episcopal Board of Foreign Missions, who lately made an extensive visit in Mexico

MEXICO needs the friendly help of the United States rather than any embarrassment of the present government by withdrawal of recognition. Intervention should be the farthest from our thought. The efforts of the present Mexican government to reconstruct the country socially and economically and to establish a nation-wide public school system against tremendous odds should be appreciated and commended by every thoughtful and liberty-loving American.

The religious question which has stirred the republic from the Atlantic to the Pacific and from the border to Yucatan, is the result of the attempt of the present government to enforce the provisions of the Constitution of 1917, which is the present organic law of the country. This Constitution provides that no one but a

Mexican by birth can perform the functions of a minister of religion in Mexico, that no religion shall be taught in any primary school and that all schools of any sort shall be separate from Church control, or from the control of men representing the Church, and no minister of religion may be the principal of any school in Mexico. The constitution further provides that all church property is vested in the hands of the government except that no statutory law has been passed which affects Church property acquired before 1917 when the present constitution was put into effect.

There is much misunderstanding in the United States regarding the true purpose of the Mexican Government, and the condition of affairs over the border. Mexico needs and deserves our friendly help.

Olivet Alchemy

By JOHN W. HERRING

SOME months ago, a casual suggestion was written by a Gentile to a Jew. "Can Church and synagogue meet to discuss international peace without theological bloodshed?" was the tenor of the note.

The suggestion struck root and became a plan. The Central Conference of American Rabbis, and the Fellowship for a Christian Social Order arranged a seven-day conversation on the ways and price of peace between the nations. In the conference also were members of the Midwest Council and the Federal Council's Committee on Goodwill between Jews and Christians.

And so, on August 8, we came to Olivet, Michigan. The startled and strictly Gentile chauffeur of the battered station-wagon gathered up the valises of Rabbis and Goyim, stacking one upon the other in his non-theological tonneau, and the alchemy of Olivet began its subtle work.

It was an alchemy of delightful hours spent beneath fatherly campus oaks, when men's minds met and crossed; then found a common way either in agreement or in understanding. Hours in which we took swift excursions into Latin America and her problems with specific concern for the present ordeal of Mexico; into knotty phases of the struggle of racial and religious minorities for a place in the sun; into the jungles of the European debt question; into the sprawling interrogations of Russia; into the hallways of a man's personal conscience about war. We found fresh interest in exploring the well-worn trails of the League and Outlawry questions. And we asked ourselves what Church and synagogue ought to do about this whole present method of settling world disputes by murder.

But perhaps the alchemy found its swiftest working out of school hours. It is diaried in the parking log of the week: Sunday we parked our suspicions; Monday, we parked our sense of the unusual; Tuesday, we parked our titles; Wednesday, we parked our metropolitan gravity and our conventional cobwebs; Thursday, our age; Friday, our surnames; and Saturday we commissioned the village police to scrap the entire above-listed outfit.

There was in the atmosphere of Olivet the tang of discovery. The thrill of finding new veins rich in gold. The "sound of the loom" weaving for us the tapestry of a richer mankind. And, withal, a minor cadence of the spirit as we thought of the wilful self-improvement of the group that locks its cell against the world to feed continually upon itself.

Where did we reach at Olivet? We passed no motions, struck no compromise, created no committee. But we met as strangers and parted

friends. We began in tolerance—we finished in understanding.

When Rabbi Henry Cohen—Senior Rabbi and Jewish Bishop of Texas, husband of a gracious mother of Israel, father of a beautiful daughter and grandfather of eight-year-old David, flashing of eye and looking the part of little shepherd king—left Olivet for the journey home, it was a parting memorable and moving as are partings in those rare friendships which are both new and deep. "Rabbi Cohen," said the inimitable Reinhold Niebuhr, "is the pet of the conference." He was. And the inspiration as well.

There were one hundred at Olivet. We are a vast people. And yet, a voice crying in the wilderness has ere now echoed long and far in the halls of the populace.

"Hear, oh America! The Lord thy God is One!"
Shim'ie America adonoi elohayich adonoi echod.

THROUGH THE EYES OF A MISSIONARY

Christ looked on the "oneness" of His followers as the chief proof of His mission. That must mean something to be seen in practice as well as imagined spiritually. Whether He even expected them to agree intellectually does not appear. It is assumed that inner spiritual Christian unity does exist. But it has not yet flowered into a visible worship and witness to the one Lord. It seems to be only a subterranean stream of sentiment. This is not enough!

The first thing needed is to show the world that Christians have a real unity of spirit. One cannot visualize Christ advising His followers to withdraw from communion or cooperation with their fellows because they could not agree on their explanation of Him. It is possible to fail in theological agreement and yet reproduce Christ's spirit. It has been done. But theological agreement, even if possible, would, without His spirit, be futile. Ecclesiastical and theological unity may for the nonce be impossible. But Christians ought to be able to prove openly and concretely their unity of spirit. The non-Christian world is saying not so much, "Teach us" as "Show us." This unity of spirit is one thing they want to see.—F. W. Rawlinson, of Shanghai, in *The Chinese Christian Recorder*.

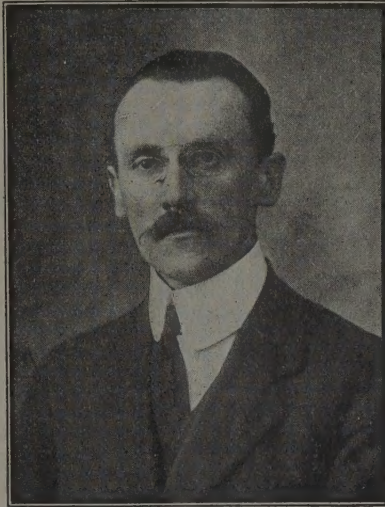
The Institute for Religious-Psychological Research of Vienna has elected as its first Honorary Member Rev. Charles S. Macfarland, the General Secretary of the Federal Council of Churches.

Present Day Protestantism in France

By REV. ANDRÉ MONOD

Secretary, French Protestant Federation

AFTER the French Revolution, which gave back to the Reformers their rights as citizens, there were in France in 1805 only forty-eight ministers. There numbered two years later seventy-eight organized churches. This was the foundation for a great work of reconstruction. In the period of revival which lasted one hundred years church buildings were erected, schools were opened, charitable and missionary centres established. Then came the patient work of the Central Society of Evangelization, which in seventy-five years built one hundred and seven churches and gained or regained for the Reform a great number of families.



REV. ANDRÉ MONOD

French Protestantism to-day numbers 1,038 parishes:	
Reformed Churches	645
Lutheran Churches (of which 198 are in Alsace-Lorraine)	261
Free Churches	49
Baptist Churches	29
Methodist Churches	23
Independent Churches and stations of the McAll Mission	31
	1,038

In this figure are not included the stations recently established by the Methodist Episcopal Church of America, which supports thirteen ministers.

In the absence of all official statistics it is not possible to give an accurate and absolute figure for the Protestant population of France. The best judges estimate that the figure must exceed 900,000 and is probably not above one million,—that is, one Protestant among every forty Frenchmen.

It is necessary to keep in mind this proportion in order to be fair. One must, in truth, recognize with admiration that Protestantism in a country from which it has been driven and effaced, has been able to reconstruct itself and that in regions where it had been killed, it has been able to come to life with an activity greater than ever before.

We have the constant task of uniting our forces scattered in a widely spreading territory, divided into many religious groups. But it is necessary to count on Protestant individualism. We have found the key to the problem in the

idea of federation so familiar to our American friends. The first statutes of the Protestant Federation of France were drawn up in 1904 and finally adopted in a Central Assembly of French Protestantism in 1909.

The strict collaboration of our Churches, which was strengthened by the effective collaboration of the Churches belonging to the Federal Council of Churches in America, has been of inestimable value. During the war about a hundred of our ministers and students of theology,—almost our entire number—were killed or died under the flag. Eighty of our church buildings were de-

stroyed, bombarded, or pillaged; twenty-eight of our presbyteries and twenty-nine other religious buildings shared the same fate. Under the protection of the Federation a Protestant committee of aid for devastated regions was organized to render immediate assistance, and a Committee of Protestant Union common to churches of France and Belgium undertook to restore our ruins. Today all our communities of the north and east are reconstructed, almost all our houses of worship are rebuilt or repaired, some larger and more beautiful than they were before the war, notably those of Rheims, St. Quentin, Arras, Lens, Liévin, and Château-Thierry.

But the consequences of the war are still making themselves felt in a cruel way; a choice group of young men has disappeared which others still too young, or now too old, cannot replace. The capital of France is greatly diminished, heavily mortgaged. The savings of preceding generations melt like snow in the sun, and we are not yet at the end of our sacrifices. Our ministers, almost all heads of large families, see their services hampered by constant financial worries. There is the great uncertainty of the morrow.

All our Churches, all our religious societies, are occupied with home missions in the large sense of the word. But a narrow nationalism would be unable to limit them; the finest thing which they have undertaken in the last hundred years is their mission work in heathen countries. The Paris Society of Evangelical Missions works in eight mission fields. This work is out of proportion to our forces and resources; the results

of the war have made it even heavier. The proportion is one consecrated missionary outside of France for every sixteen ministers who remain in the mother country. Our budget is exceeded by more than two million francs; consequently the aid of our co-religionists in foreign countries is very necessary to us here.

When these Churches were "under the cross"—constantly harassed and oppressed—they took of their own accord as a symbol an anvil upon

which one strikes repeated blows, with the proud motto: "The more they amuse themselves by striking me the more they wear out their hammers." Today, free to expend ourselves and to consecrate ourselves to noble tasks, we prefer the symbol of the burning bush, stamp of the Reformed Church of France, bearing this device: *Flagror Non Consumor*—"I burn, but am not consumed." (Abridged from the *Forum*.)

What is Evangelism?

By REV. F. G. COFFIN

President of the American Christian Convention

EVANGELISM is spreading the "good news" of the Kingdom. Long ago it was defined as preaching the gospel and this meant only an effort from the pulpit. Today lexicographers say it is spreading the gospel, which acknowledges a number of processes directed toward the same aim.

It includes a process of redemption from personal sins and a departure from sinful practices; devotion to a program of personal Christian usefulness and an enlistment in the complete redemptive program of Christ for the whole world. Once its appeal was strongest because of what the "good news" saved men from. A growing emphasis is being placed upon what it redeems them for. The response to its call is changing somewhat from selfishness to altruism. Perhaps the church has been at fault in over-emphasizing the personal gain of it to a redeemed man instead of the obligations to Christ and the world as a result of that redemption.

No more important item than this has place

in the Church's program. It makes possible the growth of the Church and the enrichment of its spirit. Through it the Church came into existence and by it all great enlargements of the Church have resulted. When in operation locally it is termed soul saving, when applied in our own country it is home missions, when it reaches farther it is designated foreign missions.

Evangelism today has several types, all worthy of employment. There is: 1. A *natural evangelism*. Possibly this should be the normal method if all conditions were ideal. It is a growing up into Christ without ever having wandered away. This process will be greatly aided by 2. *Educational evangelism*. This is the first purpose of Christian instruction. The church school is an educational institution with an evangelistic aim. Statistics repeatedly taken prove the value of this method. 3. *Reformatory evangelism* which reaches those whose misfortune is that they have never come under either of the other two types.

Wanted: Magazines for Hungry Minds

By LUCIA AMES MEAD

NOT all kinds of magazines; but educational, scientific, religious and technical publications like the *Atlantic*, *Current History*, *National Geographic Magazine*, *World's Work*, *Forum*, *Foreign Affairs*, *Educational Review* and others that have matter of permanent value and are not too old. There are in America hundreds of thousands of subscribers to the better periodicals who are not regularly passing on these precious accumulations, but are allowing them to pile up until finally they fall into the discard. Yet in the poverty-stricken countries of Europe where few members even of the highly educated class can subscribe for an American periodical, there is an inexpressible yearning to know what our writers are saying. The Vice President of the Belgian Senate, a gentle-

man of high attainments and international influence, assured me that he could not subscribe to a single American periodical.

Never did our country so lack admiration and understanding by Europeans. They hear of our portentous mass of murders, lynchings, divorces and excessive wealth, and see too many of our vulgar tourists; but fewer of their people are coming here as immigrants and fewer letters are going back than were a generation ago. Not only our government, but ordinary folk, who will take the trouble, can help bring together nations that are standing apart. If we would let the clergy and scholars of Europe know that we are not all Shylocks, and Diveses, they must be helped to see the higher side of American life by reading our better periodicals.

Professor Heinrich Frick, of the Department of Theology of the University of Giessen, Germany, who has been recently lecturing in this country, replies, in response to my inquiries, that he has arranged with other professors at Giessen and Darmstadt to receive magazines and to distribute them to those who will highly value them. Other centers for similar work can be established if we but cooperate.

Are there not many ministers who would like to make an appeal to their congregations to help in this way? Let members be asked to bring

their magazines where, when and how suits local convenience and a committee be appointed to make up small parcel post packages and forward them to Dr. Heinrich Frick, 22, Moltke Str., Giessen, Germany. He offers to refund postage, but surely no church will permit that. I sent by parcel post six copies of *Current History* weighing about as much as so many copies of *Century* or *Scribner's*, and costing forty-eight cents, which shows the current cheapest rates. Inquiries may be sent to me, if desired, to 19 Euston St., Brookline, Mass.

A TRACT FOR THE TIMES

"YES, 'IT'S THE LAW', AND IT'S A GOOD LAW"

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By Samuel McCrea Cavert

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With a Foreword by Robert E. Speer.

Written with the collaboration of representative leaders in missionary organizations, church boards of education, Christian Associations, and workers in touch with student life.

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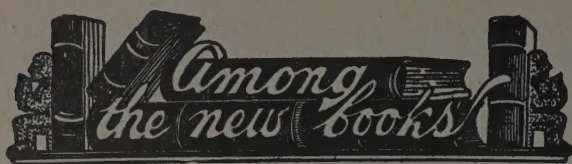
Chapter III—Continuing with the Youth.

Chapter IV—Reaching the College Student.

Chapter V—The Right Person in the Right Place.

Chapter VI—Some Conclusions.

Will come from the press of George H. Doran Co., in October.
May be ordered from the Federal Council at \$1.50.



GERMAN PUBLICATIONS

Furche-Verlag has nearly finished the German report on the Universal Conference on Life and Work held at Stockholm last summer, being issued under the title, "Die Stockholmer Weltkirchenkonferenz." The work is being edited and published with the cooperation and approval of the German Federation of Churches, under the immediate supervision of the well known Dr. Adolf Deissmann. The work of the great Conference is surveyed under five general headings: I. The Economic and Industrial Problems, II. The Moral and Social Problems, III. International Questions, IV. The Problem of Christian Education; V. Cooperation of the Christian Churches. Subscriptions should be sent direct to Furche-Verlag, Berlin, Germany. The subscription price for bound copies is 15 marks (about \$3.75).

The approaching visit of Dr. Adolf Deissmann makes a reference to one of his most recent books apropos. Under the title: "De Profundis" Dr. Deissmann has gathered up his sermons and addresses on the general subject of understanding and unity through the community of work among Christians. For those who read German this should be a valuable addition to their collection of books on Christian cooperation, as well as opening to them the heart and mind of a man whose life-work has centered around interdenominational and international understanding among the Churches. The volume may be obtained from Furche-Verlag, Berlin. Price: \$1.00.

The Story of Philosophy. By Will Durant. Simon & Schuster, New York. \$5.00.

In this sparkling book philosophy is translated from the jargon of the intelligentsia into the language of the intelligent. In a series of biographical studies the author sets forth the profoundest problems of the ages in the most readable and fascinating form that we have seen since the days of William James. Will Durant has humanized the science which, though most human, is usually treated as if it were the interest of the cloister alone.

The Unfinished Task of Foreign Missions. By Robert E. Speer. Revell, 1926.

No man in America is better qualified to survey the world-scene from the Christian angle than Dr. Speer. In this volume he not only records the impressions of his direct observations, but also interprets in a masterful way the stage at which the missionary enterprise has arrived and some of the major problems confronting it tomorrow.

The Quiet Hour. By William Adams Brown. Association Press, 1926.

A collection of prayers actually used throughout a year in chapel services with students. It is a revelation of human aspiration and speaks with a clear voice to deep human needs.

The Local Church. By Frederick A. Agar. Revell, 1926.

Practical suggestions for testing the true success of the Church and helping it to measure up to its responsibility.

Church Administration. By William H. Leach. Doran, 1926.

Brings together the best experience of many local churches in dealing with worship, pastoral service, special programs, publicity and general administrative efficiency.

History of the Churches of God in North America. By S. G. Yahn. Central Publishing House, Harrisburg, Pa.

A centennial history of one of the constituent bodies of the Federal Council of the Churches by one of the outstanding figures in the denomination. Well written and readable.

George Hodges. By Julia Shelley Hodges. Century, 1926. \$2.00.

The biography of one of the prophetic personalities in the Episcopal Church during the past generation. The many admirers of the former dean of the Episcopal Theological Seminary at Cambridge and one of the champions of the social service movement in the Churches will find this a treasured story.

Handbook of Rural Resources. Edited by Henry Israel and B. Y. Landis. University of Chicago Press. \$2.00.

An indispensable reference book for rural workers. It interprets recent developments in rural life and programs of national agencies in social and religious work in the country. The Federal Council's Department of Research and Education and the American Country Life Association collaborated in preparing the volume.

James Abram Garfield, Life and Letters. By Theodore Clarke Smith. Yale University Press.

These two volumes are long overdue. Fortunately President Garfield carefully preserved his official documents and correspondence so that these volumes are unusually complete. They are of interest not only on account of Garfield's rich personality, but are of historical interest, as they reveal a turbulent period in American life.

The blow of the assassin cut off what would have undoubtedly been a strong culmination of a long and useful career. Professor Smith has had the double advantage of intimate association with President Garfield's family and of performing what was evidently a labor of love.

The Confessions of a Reformer. By Frederic C. Howe. Charles Scribner's Sons.

This volume is a rather full autobiography containing, however, many interesting sidelights on matters of public interest. The writer pursued many devious paths which brought to him a good many rather scattered rays of information on many subjects, which he has imparted. His intimate pictures of national personalities are of special interest, and he writes with his customary humor.

Who's Who of the Oxford Movement. By Bertram C. A. Windle. The Century Company.

In form and substance this is a concise encyclopedia, giving information not only of the great leaders of the Oxford Movement but of other personalities less generally known.

The World Court. By Antonio S. de Bustamante. The Macmillan Company.

This volume by a Judge of the Court opens with a clever introduction by Edward Bok, indicating the need of the book for American readers. The vol-